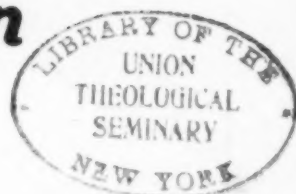


The CHRISTIAN CENTURY

A Journal of Religion



Can a Missionary Be a
Christian?

By F. Olin Stockwell and
Maxwell S. Stewart

An Address by
Jesus' Brother

By Wilbur L. Caswell

The Movies are "Converted"
Again!

An Editorial

Fifteen Cents a Copy — April 9, 1930 — Four Dollars a Year

APR 10 1930

The CHRISTIAN CENTURY

April 9, 1930

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

Contents

Editorial

Editorial Paragraphs	451
The Movies are "Converted" Again.....	454
Citizenship and War.....	455
Safed the Sage.....	457
Verse	457

Contributed Articles

Immediacy in Education, by George Lawrence Parker	458
Can a Missionary be a Christian? by F. Olin Stockwell and Maxwell S. Stewart.....	460
An Address by Jesus' Brother, by Wilbur L. Caswell	463

Books	464
-------------	-----

Correspondence	465
----------------------	-----

News of the Christian World

British Table Talk.....	468
Special Correspondence from India.....	470
Correspondence from the Pacific Northwest.....	472
Correspondence from Western New York.....	474
Special Correspondence from Chicago.....	475
Correspondence from Southern California.....	476
Special Correspondence from Japan.....	479

Living Up to Its Profession

I am in a position to state with candor and conviction that it is no part of the ambition of The Christian Century to make everybody mad, or even to make anybody mad. I am told that, other things being equal, the paper very much prefers to see everybody in its extensive family of readers happy and contented.

But one thing, I fancy, that makes The Christian Century interesting is the fact that it is willing to take the chance of offending subscribers by saying something that its editors honestly think ought to be said.

There were some Episcopalians who felt very badly about the raising of the question as to whether their church was Christian in certain of its practices. They must have been rather sad than mad, for very few indeed said it with discontinuances, but The Christian Century was certainly taking a chance. Worse yet, it was taking a chance of giving the impression that it had it in for the Episcopal church, and that would be far from the truth.

And now the same kind of question has been asked concerning the Baptists. See Professor Holman's article in last week's Christian Century questioning whether Baptist churches are Christian churches. Professor Holman is himself a Baptist. Some may think that, if Baptists have any doubts on that score, they ought to go into secret session with themselves and have it out.

But no, that might have done a generation ago, but it wouldn't do now. The denominations have a real and valid interest in each other. If they are ever going to unite, they have got to know the truth about each other first. No secret diplomacy. Open covenants openly arrived at. If there are any family skeletons, let's have them out in the open. Sometimes very old skeletons dissolve to dust and blow away when exposed to the air.

This week the correspondents take up the argument, and we learn that "the apostles were Baptists" and that "only God knows whether the Presbyterian church is a Christian church," and other exciting things. Surely the Episcopalians will know now that there exists no special grudge against them.

Next week The Christian Century will publish an article which it has long been trying to get in exposition and defense of the strict Anglo-Catholic point of view. It is entitled, "The Episcopal Church and the Mind of Christ," by the Reverend Granville M. Williams, S. S. J. E., rector of St. Paul's Church, Brooklyn. I am told that the country has been combed to find just the right man to do this job, and having read the article in manuscript, I can say that I think he has been found. I may say also that Dr. Williams was nominated as spokesman of this view by a group of Episcopal clergymen of Philadelphia.

All of which goes to show that The Christian Century really is what it professes to be, "an undenominational journal of religion."

THE CHEER LEADER.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, APRIL 9, 1930

NUMBER 15

EDITORIAL

IN a worldwide atmosphere of discouragement and criticism the London conference continues its negotiations. The fact that it continues at all after innumerable shifts of strategy keeps alive a spark of hope that a treaty of some sort will be concluded. The prospect of a three-power treaty between Japan, Great Britain and the

Three-Power, If Not a Five-Power Treaty

United States is brighter. There is still a possibility of a five-power treaty, for Great Britain and France are continuing their conversations over the special security agreement which M. Briand insists upon. It is increasingly doubtful, however, that the outcome of their conversations will be the yielding of Great Britain. Mr. MacDonald has definitely expressed for the British people the extreme disfavor with which they regard the undertaking of additional military commitments. Locarno and Article 16 of the League covenant are enough—and, it is now felt, more than enough. The continuation of the conversations, therefore, can hardly be interpreted save as an effort to find a formula under which M. Briand can back down and so prevent the isolation of France.

A Good-Sized Crumb From The Conference Table

THOSE who, like The Christian Century, suffer profound disappointment that the conference has based its negotiations on the envisagement of war instead of using the Paris pact as its foundation, will inevitably grasp at any crumb of pacific progress which drops from the conference table. One such crumb—and it is so sizable and significant as hardly to justify the metaphor—is the clarification of the whole question of sanctions. By "sanctions" is meant the writing into a peace treaty of a provision for the use of war to enforce the treaty or to punish its violator. Upon that question there are two opposite schools of thought. Of one France is the spokesman; of the other the United States is the spokesman. France came to London with the major

purpose of taking home a definite mutual assistance agreement, and her highest hope was that the United States might be a participant in it. But the rejection of the proposal by the United States, and the discussion which has revolved around the proposal of a non-military consultative agreement have had a far-reaching educational effect. Great Britain's public opinion is now convinced of the danger and futility of providing for the use of war in the interest of peace. Our two nations now, apparently, see eye to eye on this question. If it were to be done over again Great Britain would hardly accept the military obligation of the Locarno treaty. And certainly before signing again the covenant of the League of Nations she would see that all ambiguity was removed from the sanctions articles of that document. Incidentally, the reiteration of its position has helped to etch more deeply upon American opinion this conception of peace which first emerged in the outlawry of war movement.

Seeking Security By Rules of War

IN the same class with the sanctions question is the question of adjusting the thought of the nations to the changed conditions consequent upon the Kellogg pact. This is illustrated by comments of such a liberal organ as the Manchester Guardian upon an article by Lord Grey in "Foreign Affairs." The editor of the Guardian, who is always close to the official mind of the British government, laments that the conference was not preceded by a definite agreement, especially with America, as to "the rule of the sea that ought to be observed in time of war." It is regrettable, he thinks, that "we have undeniably shirked the problem how to ensure the free entry of food and goods into our ports in time of war." Traditionally, the British navy has given this assurance. Since it can no longer do so, reliance must be placed upon something else, namely, "our friendship and understanding with the United States, to ensure that we shall not be starved out. We do not believe in

the possibility of America being our enemy." Britain's faith in America is gratifying and, we believe, not misplaced. But how can a general scheme of radical naval reductions be carried out if America is the only country toward which such faith is entertained? The Guardian is still envisaging the possibility of war and yearning for the establishment of some "rules of the sea" which will guarantee British security in case of war, regardless of the fact that there already exists a rule of both land and sea which renounces war and that if that goes by the board no minor agreements about the free entry of food and goods has any chance of standing. If the nations can not be trusted not to fight, they cannot be trusted to fight in accordance with predetermined rules. Would "an agreement between England and America upon the question of the freedom of the seas and the legal use of naval power" give an additional guarantee of security when we already have an agreement among sixty-three nations that the legal use of naval power does not include the use of it for war?

Doctor Macfarland and the Motion Picture Producers

THE revelation of the relations of Dr. Charles S. Macfarland, general secretary of the Federal Council of Churches of Christ, to the Hays-Millikan motion picture organization cannot fail to produce a shock of disagreeable surprise. Dr. Macfarland according to an official statement from the office of the president of the federal council recently informed Bishop McConnell, president of the council, that for about eighteen months ending July, 1929, he had been receiving a salary from the motion picture group for "reviewing films." The policy committee of the federal council to which the matter was referred, while accepting Dr. Macfarland's good faith and his explanation of the value of the services which he believed that he had rendered to the producers and to the public, resolved that "in its opinion Dr. Macfarland has committed a very great error in taking pay for services rendered the motion picture producers while acting as a salaried officer of the federal council, especially in view of the questions which had been aroused in the public mind about the motion picture industry at the time." Dr. Macfarland's resignation, which he placed in the hands of the president of the federal council, is now awaiting action by a special committee appointed to consider it. That the acceptance of a place on the Hays-Millikan payroll by the executive head of such a body as the federal council constituted an indiscretion of the first magnitude, can scarcely be denied. It is easy to see how Dr. Macfarland could persuade himself that, as a counsellor of the producers with reference to religious films, he could exercise a beneficial influence upon the pictures which would justify the relationship. It is less easy to see why he should have sup-

posed that this service would be more effective if the financial arrangement were kept from the knowledge of his associates in the federal council, almost any of whom could have warned him of the peril, and pointed out the impropriety, of a divided allegiance. The value of Dr. Macfarland's services has been such that not without grief can one see them ended under a cloud. We cannot think of it as a cloud upon his integrity, but rather as a fatal lapse of judgment.

Throwing Sops to Cerberus

OF MUCH more importance to the public generally than any judgment upon the degree of impropriety involved in Dr. Macfarland's relation to the Hays-Millikan combination, is the fact that one was evidently trying to buy what the other was not intending to sell. What he thought he was selling was service of a more or less expert sort. What the producers wanted to buy was influence in a quarter where it would forestall criticism. As Mr. Eastman has so clearly indicated in his articles on "The Menace of the Movies," the gist of the Hays-Millikan policy has been to make such gestures of cordiality to the churches, the women's clubs and the rest of the respectable element, that they would feel that some consideration was being shown to their prejudices and would be so much cheered by the hope of improvement in the pictures that they would not notice the absence of its realization. Hence the engagement of the widely known Dr. Stelzle (also at the time in the employ of the federal council) to send "free" articles to the religious press. Hence the four-day conference with two hundred preachers, teachers and club women in New York last September. Hence the employment of Mrs. Thomas G. Winter, former president of the general federation of women's clubs, as a critic and adviser of the producers. Hence, also, the engagement of Dr. Macfarland at a modest stipend. It was doubtless no part of his contract to keep the church crowd quiet. But if it was not the expressed purpose, and no part at all of his interpretation of the arrangement, it was the anticipated result. Alas, it did not work out according to schedule. The Churchman upset the apple-cart so far as Stelzle was concerned. Stelzle himself was able to show that his operations were thoroughly ethical according to the standards of the advertising profession, but his publicity backfired when it became known that the pro-movie articles which were "free" to the religious papers were paid for by the producers. They could not have expected much from Macfarland, for they paid him a rather niggardly salary, as movie money goes, and anyway they did not ask him to exercise any direct influence upon his constituency, but relied upon the general radiation of good will which is the normal consequence of the receipt of monthly checks. But that breaks down, too. It is a part of that same false front of righteousness which has so far been

employed as a substitute for any effective reform of the standards and methods which have put us where we are in the matter of movies.

Bishop Perry Becomes Episcopal Primate

A CHURCHMAN of large and liberal mold became head of the Episcopal church in the United States when Bishop James De Wolf Perry, of Rhode Island, was elected to succeed the late Bishop Anderson as presiding bishop. Until five years ago, the presidency of the house of bishops devolved automatically upon the senior bishop. Since the office became elective, its scope and function have been considerably enlarged; so much so that it became desirable to formulate a plan for the reorganization of the work of the national council of the church and the relief of the presiding bishop from some of the duties which had fallen upon him. Bishop Perry was chairman of the committee which drew up the plan to that effect which was adopted two months ago, and he thus becomes the first beneficiary of his own relief measure. His election marks a departure from the tradition which gave this place to one of the elder statesmen of the church. Bishop Perry is in his later fifties and in the full vigor of all his powers. More than that, he is a churchman of ecumenical mind. Advocates of Christian unity know him as a friend and fellow worker. He was active in the promotion of the Lausanne conference and has been prominently associated with all the more important recent enterprises looking toward a more intimate fellowship among the churches. He has on various occasions taken a vigorous stand in behalf of labor in connection with strikes in the New England mills. It is a matter of congratulation not only to the Episcopal church but to the whole church that a man of his type has been chosen for this important office.

The Census Will Measure Unemployment

THE fifteenth decennial census, the gathering of data for which began April 3, and which will record the statistics as of April 1, will tell a good many things besides how many of us there are—roughly, 122,000,000, according to advance estimates. Among the most significant of the new items to be included in this enumeration are the facts about employment and unemployment. Just as nothing can be much more important to an individual than the question as to whether he has a job or not, so no factor in the description of the total body of the inhabitants of a country can be more revealing than a definite statement regarding the number of them that are, and the number that are not, in helpful relation to a payroll or other source of economic supply. Strangely enough, no serious attempt has ever before been made to assemble statistics on this point. Census

enumerators have made the count of sheep, goats, neat cattle, mules all ages, and have recorded the birthplaces and nationality of our grandparents and the number and age of our offspring, but delicacy or indifference has restrained them from making the simple but momentous inquiry, Are you out of work? and, if so, how long have you been out of work? Have you a job? and, if so, is it a steady job or a merely temporary one like shoveling snow? There have indeed, in some censuses, been questions as to the number of months of unemployment during the preceding year, but no assembly of facts anything like so complete as is contemplated this year. The results may not be heartening, but they are sure to be enlightening.

Anglicans Support South India Union

WITH the immediate purpose of promoting favorable action by the coming Lambeth conference upon the South India church union plan, but with a wider view also of the possibilities of union elsewhere and everywhere, a group of distinguished Anglican clergy have published a manifesto in the London Times urging a view of the ministry upon which they believe the road to union is open. Accepting both the episcopate and the general idea of ministerial succession from apostolic days, these clergymen maintain—what Anglican scholars of the highest rank generally admit—that “this succession, where it existed, was a succession of presbyter-bishops, not of monarchical bishops. It was not until well into the second century that a ministry of succession, receiving its authority through the ordering of a monarchical episcopate, by natural expansion or express adoption, became nearly universal in the church.” The primary purpose of that ministry was not the transmission of any special sacramental grace but “to maintain order and discipline, to secure continuance of the preaching of the Word. . . . The possibility of lay administration of the eucharist was not ruled out even at the close of the second century.” The picture which these eminent Anglicans present is not that of a church which from the first found the criterion of its genuineness in an unbroken succession of monarchical bishops transmitting sacramental grace from the apostles according to an unalterable plan established by Christ, but a church which consisted essentially of a body of believers whose original simple and local organization gradually developed into a complete and highly organized episcopal system under the pressure of circumstances. That the system worked well under conditions which made it the means of uniting the church, is evident. But can it be said to work equally well under conditions which make it the means of dividing the church? The writers of this manifesto believe that “the way is clear for the ministerial union of the Anglican with Presbyterian, Congregational and Methodist communions

on the basis of the common acceptance of the ancient three-fold ministry" as they have defined it. And if in South India, why not elsewhere?

The Last of the Great Victorians

LORD BALFOUR, who died last month in his eighty-second year, was the last of the eminent Victorians. He was a man of the greatest versatility of talents and of extraordinary personal charm, but after more than a half century of public service his career still leaves the impression of being that of a highly intelligent observer and a sensitive critic of events rather than that of a powerful and creative force in the political life of the nation. It has been observed that no public man of such brilliant endowments left behind him a smaller contribution of positive ideas or accepted so completely the pressure of the party system. With a mind detached, critical, often skirting the edge of dilettantism, Balfour was always more influenced by his party than influential upon it. An extraordinary feature of his career was his return to public life after the retirement following his first period of greatness. In this second period, during and after the war, the diplomatic talents which he displayed, especially at the Washington conference on limitation of armaments in 1922, gave ground for the opinion that in his earlier years a great diplomat had been wasted in the making of a politician of somewhat less than the first magnitude. Lord Balfour had many cultural and intellectual interests outside of the field of politics. He was a theologian and a philosopher, but never more than a brilliant amateur in either of these fields. Not among the greatest of British prime ministers, yet he was great in integrity of character, in charm of personality, in culture and intelligence.

The Movies Are "Converted" Again!

THE Motion Picture Producers have been converted! They are taking the veil! Such as we go to press is the news heralded by Will Hays through the newspapers of the country. He tells us that at the annual meeting of the board of directors of the Motion Picture Producers and Distributors association on March 31 a new code of morals was ratified. We quote typical items from the code:

The history, institutions, prominent people and citizenry of other nations shall be represented fairly.

Pointed profanity is forbidden.

Obscenity in word, gesture, reference, song, joke, or by suggestion, is forbidden.

Dances which emphasize indecent movements are to be regarded as obscene.

Indecent or undue exposure is forbidden.

That methods of crime shall not be presented in explicit detail on the screen.

That revenge in modern times shall not be justified as a motive.

That the use of liquor in American life shall be restricted to the actual requirements of characterization or plot.

That the sanctity of the institution of marriage and the home shall be upheld.

That adultery shall not be explicitly treated or justified.

That scenes of passion shall not be introduced when not essential to the plot.

This code has been ratified by the men who produced "The Cockeyed World," "Modern Maidens," "The Party Girl," "Her Unborn Child," "Sunny Side Up," and a raft of others of the same stamp. Have they completely reformed their ways or is this just one more gesture to fool the decent public and stave off government regulation?

If it is a sincere attempt at reform and self-discipline we shall find in the code some method of enforcement of its provisions and of dealing with the producers who violate them. We scan the document until we come to the end of the last paragraph but one. And there Mr. Hays answers the question of enforcement. He says, "The code will be enforced through the intelligent practicability derived from consultation between those who want to make pictures better and those who want to see them better." Only that, and nothing more. Read again those words, ". . . will be enforced through the intelligent practicability derived from consultation. . . ." There is the joker! Those weasel words suck all the blood out of the code.

Even if it were offered in good faith and contained as evidence of that fact an enforcement clause that did not insult the intelligence of the public, would it be acceptable? Not from the group of men who have repeatedly offered such pledges when a crisis threatened and have broken them just as often when the storm passed and profits beckoned in another direction.

Recall some of the broken pledges of the past ten years. In 1920 high screen officials addressing the Chicago Motion Picture commission which was investigating the movies preliminary to reporting a bill for stricter censorship said: "Consider the motion picture as it will be ten years from now, not the motion picture of today. Put the motion picture industry . . . on its word for one year; we will show you how to clean up the business." Well, ten years have passed. And last year the Chicago censors had to eliminate more than six thousand scenes from pictures presented to it during the year!

In March, 1921, the producers made their famous pledge to eliminate scenes (1) emphasizing sex appeal in suggestive forms; (2) showing commercialized vice in any way; (3) making prominent illicit love affairs in a manner to render vice attractive and virtue odious; (4) showing nudity, bedroom and bathroom scenes and inciting dances; (5) containing prolonged demonstrations of passionate love; (6) dealing primarily with the underworld, vice and

crime; (7) showing drunkenness, gambling, use of narcotics, etc., in attractive guise; (8) instructing in the committing of crime or in the fact of crime; (9) ridiculing public officers and weakening the authority of the law; (10) ridiculing or showing disrespect for any form of religion or its leaders; (11) unduly emphasizing bloodshed and violence; (12) showing vulgarity, improper gestures, posturing and attitudes; (13) bearing salacious titles and sub-titles. They further pledged themselves to cease using salacious matter in advertisements. Have these men kept that pledge?

When Mr. Hays's organization came into existence in 1922 it announced that its principal purpose was to "establish and maintain the highest possible moral and artistic standards of motion picture production, and to develop the educational as well as the entertainment value and the general usefulness of the motion picture." Has that pledge been kept?

In 1922 Mr. Hays, addressing the Los Angeles Chamber of Commerce publicly promised that the industry would have toward youth "the same sense of responsibility, the same care about the impressions made upon it, that the best clergymen or the most inspired teacher of youth would have." Has that promise been fulfilled?

In a statement to publishers and editors in 1922 Mr. Hays made another promise: "The industry accepts the challenge in the demand of American youth that its pictures shall give all of them the right kind of entertainment and instruction. . . . We accept the challenge of the American mother that the entertainment and amusement of that youth be worthy of their value as the most potent factor in the country's future." What about that promise?

In 1927 a new series of pledges was made public on the occasion of the Trade Practice conference. These began with eleven "Don'ts" very much like the thirteen quoted above. Following the "Don'ts" came twenty-six "Be Carefuls" ranging all the way from the "use of the flag" to "rape," "seduction," and "lustful kissing." Have these warnings been regarded in the pictures of the past three years?

No, if pious resolutions and vows of chastity could have saved the motion picture industry it would have been saved long ago. The big producers have given us a plethora of promises, but a dearth of deeds. They get converted too often. Their formula is an old one: When in danger of a spanking—promise to be good.

The Devil was sick—the Devil a monk would be;
The Devil got well—a devil of a monk was he.

What is the danger that has called forth this new code that might have been written in a convent or a nunnery? It is the Brookhart bill in the United States senate and the new Hudson bill in the house of representatives. The former seeks to break the monopoly which a handful of great corporations now exercise over the screen for the sake of their own profit. The latter goes further and seeks to estab-

lish a federal motion picture commission which shall have power to enforce just such provisions as those to which producers have been giving lip-service during the last ten years. In fact, the Hudson bill incorporates the very thirteen points which the producers advertised so widely in 1921 as a code of self-discipline. The producers, through the organization headed by Mr. Hays, have, within the past month announced their opposition to that bill! The only conclusion the public can draw is that movie codes of morals are for publicity only.

Citizenship and War

THE CONTINUED REFUSAL of the courts to grant citizenship to applicants who confess to some degree of pacifism or who insist that in all cases they must put conscience above law, have resulted in a somewhat complex situation in which the real issues may easily be confused. Each successive episode has thrown light upon the matter from a different angle, and in attempting to formulate a remedy consideration must be given to these various aspects. If there are any who still doubt that a situation exists for which a remedy is needed, perhaps they will be impressed by the record of a case which, so far as we have observed, has not gotten into the papers but which has been reported to *The Christian Century* by the party most immediately concerned.

This is the case of Rev. T. F. King, pastor of the Methodist Episcopal church at Lake Arthur, Louisiana. Its essential facts can best be told in Mr. King's own words in a letter under date of March 19, 1930. He writes:

Last November I received notice advising me to appear in court for the final hearing of my application for citizenship. The examination proceeded smoothly until the judge came to the question of war, and here I will set down the gist of the conversation between the judge and myself.

Judge: "What did you do during the world war?"

Answer: "I served for three years in the British army, and spent about fifteen months overseas in Salonika." (I showed the judge the discharge papers verifying this.)

Judge: "Supposing the United States engaged in a war that you considered was wrong, what would be your attitude?"

Answer: "I would consider it my duty to protect and defend democracy."

Judge: "But supposing, to take a concrete case, California wanted more territory, and decided to seize some in Mexico, and every man was drafted for some form of service, would you object or be loyal?"

Answer: "I do not believe the United States would engage in such a war."

Judge: "I do not want any conditions. Under such circumstances, a war of aggression, would you object?"

Answer: "In all probability I would. I would first have to consider my duty to God and to humanity."

Judge: "In other words, you cannot subscribe under any and every condition to the doctrine, My country right or wrong, my country?"

Answer: "No."

Judge: "Then you cannot be admitted. What we want are citizens who are prepared to say, My country right or wrong, but my country."

On a separate sheet I am giving further particulars, which need not be published. The above letter tells all that is necessary.

T. F. KING.

On the "separate sheet" are given the names and addresses of the judge and the clerk of the court and the place and date, November 4, 1929, of the hearing. We have checked this information against the Louisiana Reports and find that the judge named is a judge of a Louisiana state court residing at the place mentioned. As there is no official transcript of the hearing, and it is not the purpose of this comment to criticize the judge personally, it would serve no good purpose to bring his name into the discussion.

This case goes one step beyond that of Professor Macintosh. In that case the applicant declared that, in the event of being called upon to participate in a war, he would be compelled to exercise his own judgment as to its justice, and that he would consider an order to serve in an unjust war to be a violation of his higher duty to obey God rather than man. It was replied by some critics that an applicant for citizenship should have such faith in his government's integrity that he would not envisage the possibility of its engaging in an unjust war. In the case of Mr. King, the applicant did express such faith, and it was the judge who insisted upon conjuring up the hypothesis of a patently unjust war, "a war of aggression" for the unprovoked spoliation of a friendly neighbor, and demanded that the applicant for citizenship should avow his willingness to bear arms in the furtherance of that nefarious program—and presumably of any other upon which the government might embark.

That is the level to which our naturalization practice has now sunk. To rehearse once more the *causes célèbres* which furnish the documentation for this history of militaristic madness: Madame Schwimmer, avowed pacifist, was rejected because, believing all war to be wrong, she confessed that she would never bear arms even if, in spite of her sex and years, the government should order her to do so. Mrs. Webb, a Quaker, and Miss Graber, a Mennonite, sharing the anti-war convictions of their respective communions, were refused citizenship because they said that, while they would die for the country of their proposed adoption, they would not kill for it. Professor Macintosh, though not irrevocably opposed to war on principle, volunteered the admission that his oath of obedience and loyalty must be qualified by the consideration that he would not fight in what he believed to be an unjust war. Mr. King would have been satisfied with swearing to protect and defend the laws and the constitution—as most critics said that Professor Macintosh ought to have done and could very honestly have done—but in his case the judge forced the issue by insisting that it was an indispensable test of fitness for citizenship that one should be willing to take his oath to participate in a war even if he knows it to be unjust and wrong.

It becomes increasingly clear that the test question is not, What do you think about war? but What will you do in case of war? Madame Schwimmer would not have been rejected if she had been willing to say: Yes, I believe that war is wrong, but I will fight if I am called upon to do so. Mrs. Webb and Miss Graber would not have been rejected if they had said: We have religious convictions according to which killing an enemy in war is as great a sin as killing a fellow citizen in time of peace, but if the government orders us to kill we will set our religious convictions aside and kill. Professor Macintosh would not have been rejected if he had said: If a war arises which I believe to be contrary to the will of God, I will relegate God to the status of a secondary authority and implicitly obey the command of the government no matter what I think about it. In fact, that is substantially what the court seems to have tried to get him to say, and what all the editors who have defended the action of the court criticize him for not saying. One and all they agree that a citizen may have his private opinion as to the right or wrong of a command of the government, but that the criterion of loyalty is obedience regardless of one's personal judgment as to right and wrong or the will of God. Mr. King would have come through with flying colors if he had said: Of course we both know that a war of aggression against Mexico would be very wrong, but if congress should declare such a war to win territory you can count on me to serve at the front just as actively as I did in the Great War when I thought I was helping to make the world safe for democracy. In all of these cases quite evidently the real question was not, What do you think? but, Will you obey commands no matter what you think?

It is for this reason that the measure introduced in the house of representatives by Mr. Griffin on May 29, 1929, and now before the committee on immigration and naturalization, now appears to be quite inadequate. That bill was drawn hastily and introduced only a few days after the decision of the United States Supreme Court in the Schwimmer case. It proposed to amend the naturalization act by adding the words: "Except that no person mentally, morally and otherwise qualified shall be debarred from citizenship by reason of his or her religious views or philosophical opinions with respect to the lawfulness of war as a means of settling international disputes." The inadequacy of that proposed amendment lies in its use of the words "lawfulness" and "opinions."

In the first place, no person in his right mind now asserts the "lawfulness of war as a means of settling international disputes." That question was settled by the ratification of the Kellogg-Briand pact which is now the supreme law of the land. War is now contrary to the law of nations, and of this nation. Even the most arrant militarists no longer say that war is a lawful means of settling international disputes. The most they can claim is that it may some time be a necessary instrument in an emergency. To

make the exclusion of these conscientious persons turn upon their religious or philosophical opinions as to the lawfulness of war, is to mis-state the issue.

But in the second place, applicants have not been excluded for their opinions but for their assertion that they take their opinions so seriously that they must act upon them. If the Griffin amendment had been in force before the first of these cases arose, it would not have insured the admission of a single one of the applicants. Credit is due to Mr. Griffin for his prompt action in framing and introducing a measure designed to remedy a situation that is intolerable and absurd. He will double the debt which all right-minded persons already feel to him if he will re-write his bill, taking into account the events which have occurred since the first drafting of it. These events include: first, the ratification of the Kellogg-Briand pact which takes the unlawfulness of war out of the realm of controversy; and second, the rejection of the applications of a number of desirable candidates on no other ground than their declared intention to refuse to bear arms, either in any war whatever, or in some conceivable war which may be contrary to their convictions of right and justice. Such an amendment should direct attention not to the matter of "religious and philosophical opinions," but to declarations of intention. It might be phrased in some such words as these: "No person otherwise qualified shall be debarred from citizenship by reason of refusal to agree hereafter to bear arms."

Such an amendment would not give to naturalized aliens any preferred status in comparison with native born citizens, none of whom holds his citizenship subject to the condition of any such agreement to bear arms; and it would leave the government free, in the case of any conceivable or inconceivable future emergency requiring military action, to determine what measures it will take with reference to those who refuse military service, whether they be naturalized or native born citizens.

But meanwhile, what shall we think of a judge who, in examining an applicant, sets up as a qualification for citizenship a hearty willingness to participate in a war of aggression for territorial conquest at the expense of a friendly neighbor? Something ought to be done about that.

The Locomotives That Push

A Parable of Safed the Sage

I RODE the Gotham Limited, and we had departed from Johnstown and were ascending the Horseshoe Curve and two Life size Locomotives had all they wanted to do in pulling us up the Grade. And as we came to the Summit there appeared a Freight Train on the other Track, running beside us but in the Opposite Direction. And it had had as stiff a Climb as we had had. And it had but one Locomotive pulling it.

And I beheld and said, Surely this is a Short Train, and of Empties, for no one Locomotive could haul a long and Loaded Train up this Grade from Altoona. But the Freight cars continued to pass, one after another, and I Know not how many there were, but they were Loaded.

And I marveled more and yet more as the Cars increased, and I said, Believe me, that was Some Locomotive that did pull a Train like this up so Long and Steep a Grade.

But after a Long Time the Red Caboose passed by, and I said now am I relieved; for this Heavy Freight Train hath at last an End.

But behind the Caboose was a Locomotive. And behind that Locomotive was another Locomotive. And behind that was yet another Locomotive.

And I said, No wonder the Locomotive at the head of the Train could make the Grade and never turn an Hair, for there be Three Locomotives pushing behind.

And I considered some Youths that I know, how they move out of the Yard, pulling incredible loads, and making the Grades with Ease, and how I Admire and Applaud them, and rejoice in their achievement.

But the Spirit of the Lord is upon me to call out after them as they go by, and say, Ra-ra for thee, my boy, and I will Join thy friends and make Whoopee over thy Success. But I Know thy Words; and the Lord hath given me a Spirit of Discernment. And I behold the forces that are pushing thee up the Grade, even the Honest Labor of thy Father and the Prayers of thy Mother and the Zeal of thy Teachers, and the Expectations of those who love thee, and the Rich Blessing of God in thine Inheritance. Rejoice in thy Lusty Youth and make Whoopee for a Season. But forget not that it is not thou alone who art making the Grade, but the mighty urge of the Powers that are behind thee and help thee on and up.

The Refugee

THEY told me Death had lost its sting, and yet Their white lips trembled. Though their words were free,

Their tones fell, muffled in mortality.
And I—who thought I never could forget
The voice beneath the leaves of Olivet,
The futile tomb, the tryst in Galilee—
Felt the old fear, with man, the refugee,
And over life and love, Death's ancient threat.

It loomed, a wall across the winding years—
A ponderous breaker roaring through blurred ears—
An aching distance where beloved souls go
With backward looks through long, cold leagues of night.

Then, round a bend, I came on Death, and lo!
A flimsy curtain blowing into light!

HELEN M. SALISBURY.

Immediacy in Education

By George Lawrence Parker

IT IS a strange anomaly that America at the present moment is spending more per capita on education than any country in the world, and at the same time is in the grip of a crime wave that has scarcely a counterpart anywhere. The contrast brings to mind the title of Bertrand Russell's book of several years ago, "Education and the Good Life." His title is in itself a contrast, and gives me my starting point; although I am not conscious of using his argument, for it is three years since I read the book.

We begin wrong when we speak of education *and* the good life. Our connective here is not merely a connective, but implies a separation between education and the good life. We indicate that over yonder, somewhere in the distance, is a thing we call the good life; and that by just about so much education we shall achieve that goal of goodness, satisfaction, or control, and perhaps happiness itself.

Educate to Obtain Goodness

By this method, by our word "and," we say: "Here is a river; on this side is education; on yonder side is the good life. Give so much preparation here on this side, and at some time you will be able to cross over to the other. Educate yourself and goodness will be yours." In general, by our American style of emphasis we have gone so far as to link plain moral goodness up with our educational system. Roughly speaking, we have a deep-seated conviction that one depends on the other. And we have even an unexpressed feeling that the date of receiving a diploma marks in us a certain capacity to lead a good life within the confines and limits of that sacred piece of paper.

One glance shows the fallacy here, and it is a fallacy that the church ought to be the first to point out. In the first place, this reasoning, indicated by "and," postpones goodness, and goodness can never be postponed. To say that when we are educated, we shall then live the good life, is a tragic error, and the results are visible all about us. Young people are victims to the two-banks-of-a-stream theory. They are consciously expecting to live the good life some time, but not yet! Have not the theories of education, and the assumptions commonly indulged in by their elders, led them to accept postponement? Is not the whole atmosphere tinged with the deceptive lure of the idea that a fine day will come soon or some time, when, by so much education, the good life will roll into view and they shall step on its solid shore?

Postponement of Goodness

Is it too wild a statement to say that about twenty years are wasted in the average life by this "postponement for goodness," to which postponement we

give the name, education? Goodness has no worse enemy than this. The very wear and tear on the nerves is enough to weaken our characters; the hope of goodness deferred "maketh the heart sick." A sense of unreality, a waiting to get into the game, clouds our preparatory period with a mist that years of sunshine scarcely dispel. Sometimes the period goes on to longer years. Men and women of twenty-five and thirty are kept standing on their tiptoes to enter the race, but the theory holds them back by saying, "You aren't quite ready yet. Wait. A little more education first."

We wonder at the success of so-called self-educated men. But we need not wonder. They are usually the men who, by force of circumstances, were blessedly ignorant of this idea of postponement by education. Their education and their good life had to go on simultaneously or not at all. The secret of their success is easy to see. There was no waiting to get into the game. The good life demanded their presence at once, and in they went. Need, or poverty, or obligation allowed them no separation between their education and their good life. No wasted time of dreary "preparation." They had to step at once into the promised land. Their success, a natural result.

If the church is interested in real goodness, one of her immediate tasks now is to close this tragic gap. And if she needs a leader, she does not have to look further (if we may trust the record) than to a certain lad who, at the age of twelve, cut postponement out of his calendar by one sharp thrust of a hungry mind, when he said, "Why did ye seek me? Did you not know I must be about my Father's business?" Here was the good life asserting its claim in the very face of his mother's conventional plea that he really ought to be "among kinsfolk and acquaintances," ought to be still in the process of education among the traditions and the hopes of a good life later to appear.

A Basic Insight into Education

The depth of this reply of Jesus has, as usual, been ignored in favor of its sentimental beauty, or its miraculous insight from God. It was neither sentimental beauty nor miraculous insight. It was an active normal mind speaking its joy at having the good life now and its rejoicing at getting light on it from some new teachers. It is one of the most basic statements ever made about education; but like the perfectly good cat, it is dead; dead by our failure to see the words and the scene at its face value.

And the sequel to the scene is also the church's business. For we have too long forgotten that our whole western system of religion, Christianity, purports to be founded on a life of only 33 years! At an age when many a man today is scarcely "in his pro-

fession," at an age when he is still in a sense being educated, still reaching out for the good life, Jesus ended a life that was complete in goodness, or at least that was conscious that goodness had been its habitat since the beginning. I submit that here, in this briefly worded suggestion, lies a whole world of educational theory that we might well look into. There is in my mind the feeling that until we study Jesus along this line, we shall go on making ducks and drakes of both education and the good life. If there is such a thing as Christian education, it might well study its name-giver for some basic principles thus far neglected.

"For" Instead of "And"

Turn now, briefly, to another pet phrase of today! We say, "education for the good life." We give up "and," substituting "for." Yes, this is better. But still wrong. The idea of postponement is still there. There still lingers the idea that a great part of life is a gymnasium where we exercise for real life. Pulley-weights of discipline, vaulting-bars of philosophy, tracks for mental running, all there! And when we have gone through the specified hours and drill, we shall, lo and behold, step out into our vocations and our temptations able to lead the good life! We shall step from the artificial air of the gymnasium into engineering, grocering, banking, teaching, railroading, doctoring, fully equipped to meet all difficulties. *For* these we have been educated; and now *in* them we shall just use our gymnasium muscles, and the good life is ours!

But, alas, the muscles do not seem to work! That fact is plain to all of us. The good life just does not come the way we thought it would. Here is our tragedy today. The gymnasium is all right. It is all right exactly as a training ship tied to the shore is all right. But the sailor will never be a sailor until he meets the weather at sea. Nothing else will make him a sailor. In our education *for* the good life, we have remembered everything, except the weather we've got to meet! We have postponed our sailing date until, for most, it is too late. The good life learned in the gym or on the training ship is not good at all. It has forgotten both storm and calm.

Dazzling Immediacy

Here, again, I surmise that Jesus could be profitably studied as a leader in education. He put to sea at once. And even the training he gave his disciples had about it an immediacy that dazzles us. The length of that training has been greatly exaggerated. He plunged them at once into life situations, and said, in effect, "The good life is there. All you need to do is to enter it, now, at once." This is my point. The word "education and the good life" is a contrast tragically false. "Education for the good life" is incomplete because its major term, life-weather, is ignored.

Only one phrase will serve our human needs, "Edu-

cation is the good life." When I consider any fact as a closed incident, with nothing more to teach me, I am leading a bad life toward that fact. When I "know it all" in regard to anything, when I cease to inquire further, when I cease my education toward any fact, or person, or truth, or universe, then I am far away from the good life. I am a bad man. When I fail to learn more about my settled convictions, when I remove them from the field of education, I am a bad man toward those convictions. When I fail to give an enemy, a friend, a piece of business, a philosophy, a social complication, an international theory of peace, a creed, a religious belief, the chance to teach me more of its true self, then my life is not the good life toward those human factors. But to let them educate me is to lead the good life, and there is no other.

Test the matter where and how we will, education is the good life. And by this kind of goodness, the good life comes down out of the realm of theory and walks on the earth, and the kingdom of heaven is among us! It is irrespective of colleges or degrees, forgets years of yearning and postponement and greets us now inside and outside our house door. Education is the good life. What is destroying us now is not mass ignorance, nor ignorance of facts. Our destruction lies in thinking we are educated when we know a fact to be a fact. Our salvation will lie in discovering that a fact, once known as a fact, has just begun its education of us. Its possibility of leading us to the good life depends not on our first knowledge of it as a fact, but on our association with it as a factor and a teacher.

When Facts Become Factors

By this simple method, Jesus revolutionized the whole idea of God. The fact of God was as well known to the Pharisees as to him; as much believed in by them as by him. The only difference was that Jesus said, "All this knowledge is only the beginning. God is not just a fact; he is a factor. With him I must have further dealings. I must lead the good life toward him until I know all I can. My good life toward God consists in education, in personal contact, in spiritual intimacy, in discovering his love and his ways rather than his facts and laws and attributes."

And in the same way, Jesus revolutionized the idea of man.

Is it any wonder that Jesus never called his disciples Christians? He called them learners, disciples. For Christians are not immune against closed minds; their facts are facts. But learners deal with factors, and their good life consists in progressive education with discoveries that become associates and friends. If science has stolen from us the attitude of "sitting down before a fact as if we were little children" (was it Huxley?), it is high time that religion claimed its full right to that attitude. When we do make this claim, we shall undermine, not only the dogmas of closed creeds, but we shall undermine the worse

dogma, salvation merely by science. For science gives us facts. Religion alone makes facts into factors.

Education is the good life. And even immortality seems possible and unavoidable on this basis, for the factors—man, God, experience—seem to need something more than measured time for a full and complete exchange of confidences. If we posit the good

life in Jesus, he must be studied as the prince of educators. Is this that he meant when he said, "Except ye become as children, ye cannot enter the kingdom of God"? "The good life is yours only on the basis of education that is constant and unceasing so long as the brain and consciousness are alive to perception and response."

Can a Missionary Be a Christian?

The two articles following were received by The Christian Century only a few days apart. Undoubtedly they are symptomatic of the searching of heart which not missionaries alone but multitudes of sensitive Christians everywhere are experiencing today. The vast gulf between the practice of Christians and the ethical ideal which Christianity proclaims is at once the most oppressive and inspiring moral fact of our time. Oppressive, because it is a fact. Inspiring, because there are so many who are taking it consciously to heart.—THE EDITORS.

Haunted by Inequalities

By F. Olin Stockwell

ANY DEFINITION of a Christian that is at all valid ought at least to include a growing awareness of God, an increasing respect for the personality of others, and a deepening sensitivity to human need. The difficulty of maintaining these factors, especially the last two of them, upon the foreign field is such that one might well ask the question, "Can a missionary be a Christian?"

At a conference for outgoing missionaries held a few weeks before we set sail for the far east, those who had had long experience upon the mission field urged the new missionaries to nourish their spiritual life by daily devotions, to guard their health against divers diseases, to develop a temperament and outlook that would enable them to work with other people, and to so apply themselves to intellectual tasks that their minds might be kept alert for the work at hand. But little or nothing was said about one of the most difficult problems that a missionary faces, that of remaining keenly alive to human need and to the sacredness of personality in a civilization that openly ignores them both.

Some weeks ago I was talking with a brother missionary about my experience of going for the first time to the English church in this community. It was a hot Sunday evening, and as we approached the church I noticed a number of half-naked coolies pulling upon the ropes which swung the punkahs within. The contrast between those half dressed and half starved coolies and the well dressed foreigners going

into the church, there to sit in comfort and thank God for his bounty, impressed me deeply. I spoke of the contrast to this brother missionary, and he replied, "Oh, you'll soon get over that." And I must admit, with sadness of heart, that what he said was true.

Contrast in Social Status

All too quickly we missionaries are apt to become accustomed to the tragic inequalities about us and to grow less sensitive to the human need that is involved in them. A year ago I could have preached with some vigor upon the parable of the rich man and Lazarus. I had not yet been to China. But today I stand in the position of the rich man, living in comparative comfort, and never going out of my gate without seeing some beggar sitting along the roadside in rags and filth. And as I pass him, I am torn between two extremes, either to give him a couple of coppers and silence his cry or to refuse to help him and thus discourage his begging. Either way cold calculation has the upper hand. I go on my way arguing that I can do nothing else. Even so the rich man probably argued to himself as he passed Lazarus. What ought a Christian to do? Like Sir Launfal's knight, we ride forth from our compounds, not on horses, but in rickshas pulled by fellow human beings, and steel our hearts against the cries of beggars along the highway, throwing them a few coppers to keep them silent. How can a missionary continue to live thus and maintain a growing sensitiveness to human need? How can he retain a respect for personality, that is, save for the personalities of the "respectable"?

Yesterday at a prayer-meeting a little girl of six years of age was brought in by a Chinese Christian woman with the word that her father was about to sell her in order to pay his debts. The Christian woman wanted someone at the prayer meeting to offer to help her buy the girl from her father and put her in a good home or in a school. The little girl stood there, frightened and ashamed and half-crying, while her would-be benefactors argued the case. Several of the older missionaries, speaking out of years of experience, said: "No, we cannot do anything. Her lot is no different from that of many other girls in China. If we help this one, we will but encourage others to come to us and we shall know no end of it."

Others replied: "But perhaps we can do something. We cannot let this girl return to her father." And they did do something. But the reaction of the older group of missionaries in this instance raises again the most difficult problem that we have to face—how is one to keep alive to human need and yet exercise that discrimination without which all our giving is of no avail? Or is all this insistence upon the use of discrimination but a shield against a too violent attack upon our tenderness of heart?

Conditions in America Different

In America it is different. Dr. Reinhold Niebuhr has written: "We ministers maintain our pride and self-respect and our sense of importance only through a vast and inclusive ignorance." He might have also included some of the Christian virtues that are maintained "through a vast and inclusive ignorance." For the average Christian in America sees comparatively little of suffering and need, and is able to minister in a somewhat commensurate way unto that which he does see. He is not under the constant compulsion of closing up his bowels of mercy against the need that is about him. Here in China it is different, for the need is so constant and so imperative that one can do little or nothing to meet it. He must learn to say, "No, no, no!" He must hold his sympathy and generosity in restraint or suffer a physical and nervous and financial breakdown. Can he do that and still maintain a growing sensitiveness to the need that is about him and a deepening consciousness that he is one with the people among whom he works? How can he possibly be assured that the years will not bring a tightening of the heartstrings, an insulation against human need, resulting in that which Paul feared—"after that I have preached to others, I myself should be rejected?" Can one remain a missionary and be a Christian?

A Troubled Conscience

By Maxwell S. Stewart

I HAPPEN to be living in China. All around me I am confronted by the direst of poverty. My neighbors, although they are hard working and industrious people, do not have enough to live on. From a fourth to a third of the families in my neighborhood do not have an income of one hundred dollars silver a year. In the city of Peiping alone over two hundred persons were frozen to death recently during a single week, largely because they were undernourished; thousands of others perished from the unusually severe cold in the famine districts of the northwest. Two million people are said to have starved to death in Shensi alone during the past year, and another two million are even now starving beyond hope of aid. And here I sit, warm, well-fed and well clothed amidst this appalling misery. And I have the unspeakable audacity to pretend to repre-

sent Jesus of Galilee who died on the cross that others might live. But for me the situation is completely reversed, for these hundreds and thousands toil and die that I might live, and the food which I eat is actually snatched from their very mouths.

Facts from the Surveys

There will be many who will say that I am painting a picture that is unduly dark and that I greatly exaggerate the actual amount of suffering. I could only wish that such was the case; but I have before me as I write the results of careful surveys made in villages not a mile away in which the average annual family income is only about \$160 silver (U. S. \$60), while in one such village 34 out of 100 families report an income averaging only \$71 local currency. Nor is this situation in the least unusual. Similar surveys in the city of Peiping have yielded results which closely correspond to these, while throughout the northwest provinces conditions are, as I have previously indicated, much worse. Whereas in this vicinity one dollar local currency will buy almost as much food as an American dollar in the United States, in the famine districts food prices are three and four times as high. In many such regions there is no food to be had at any price, and the inhabitants have struggled to exist on such substitutes as roots, leaves and chaff until the supply of even these has been exhausted. Mr. Grover Clark, former editor of the Peking Leader, who has just returned from a two months' trip through Shansi and Shensi, reports that over 3,000 bodies were picked up from the streets of Sianfu during the month of December alone. And this represents only a small fraction of the deaths from hunger and exposure in the once prosperous Wei valley in central Shensi.

But it is not merely the extreme poverty and its attendant suffering which distresses and perplexes me. The problems involved are of such magnitude as to challenge the best efforts of the human race for many decades to come, and I am tremendously concerned that society as a whole shall assume this responsibility rather than allow the brunt of the suffering to fall upon these unfortunate people. But until society shall awaken to its obligation in this matter, I am deeply troubled about my share as an individual in the responsibility for this suffering and consequent degradation of my fellow men. Should I share of my abundance, and thus save a few from starvation? Assuredly, but how much? Should I take only as much as the poorest of these? My ardor is dampened by recalling that under present conditions in China, inasmuch as the food supply is drastically limited, the food that is given to one unfortunate is very likely to be taken from the mouth of another even more unfortunate. As there is not nearly enough to go around, it seems even more important that I carefully husband that which I have and avoid waste of all descriptions. But the application of this principle is profoundly disturbing.

I am constantly distressed when I sit down to a meal, for I am haunted by the fact that the amount of food which I normally would consume at one meal would keep a family of famine sufferers alive for days. In fact, when I buy this food at the market, I do so because I am able to pay more for it than some of my neighbors who are on the verge of starvation. If my fellow missionaries and I were not here, would not this food be eaten by someone who greatly needed it? I am even more troubled when I am invited to the home of a friend and find that in his effort to please me he has prepared a meal even more sumptuous than I am accustomed to eat at home.

No Improvement Seen

The situation would not be so appalling if there seemed to be any assurance that conditions were actually improving, or even if I felt that my fellow missionaries and I were doing all in our power to effect a permanent betterment. But on neither of these points can I be reassured. The success of the nationalist government in unifying the country and regaining customs autonomy has been more spectacular than significant. The attention of the world has been drawn to these external political changes, but there has been an inadequate realization of the fact that China has not only not progressed economically, but seems to be poorer than at any time in recent years. This is due only in part to the long continued period of civil warfare and consequent economic disturbances. Basically it is due to the fact that China, already greatly overpopulated in respect to the available amount of land and capital, has continued to increase in population while resources have remained stationary. Drought and consequent crop failures during the past few years have greatly intensified the ever-existing poverty of the land. The continued depreciation of the value of the silver dollar has also added to the already heavy economic burden of the country. Nor has the present government proved more honest or more devoted to the needs of the people than those which preceded it. It has been distinctly a bourgeois rule, and, in spite of Dr. Sun's dreams, nothing actually has been done to improve the plight of the peasants and working classes. Wages, which may be taken as an index of prosperity, are much the same as they were three years ago, although the cost of living has increased by a fifth.

Missions have sought to improve the economic conditions of the country by means of education. There can be no doubt that in part this method has been successful. It has been conspicuously so where it has fitted Chinese youth with definite abilities, enabling them to be more productive members of society. But education also turns out many parasites who are only better equipped to live on the backs of the toilers, and it is difficult to see that the masses are any the better for the training given to the few. The banishment of superstition and ignorance is, of course, of great importance, but it is not enough.

So far no attempt has been made by missions to assist in the solution of the basic problem of over-population, even though methods of population control are widely practiced in the homeland.

No Escape Possible

I confess that the horror of the present situation in China oppresses me because I am here and cannot escape from it. The extreme poverty and suffering have long existed, but until I came to this country and saw it at first hand I was not affected by it. And yet am I who happen to be here any more responsible for the betterment of these conditions than the millions in the United States who live in comfort and luxury unaware of even the existence of such need? What of the 350,000 persons in the United States who earned more than ten thousand dollars last year? Have they no moral responsibility towards the millions who are starving, because they happen to live in another land? Recently I have been reading a book in which the author was somewhat perturbed, and rightly so, because the average industrial worker in the United States earns only slightly over \$1,300 a year, although \$2,000 is required to maintain a minimum of decent subsistence for a family of five. There is reason for grave concern when the average income of a working class family—less than \$1,500—is only about half their share of the total national income. But contrast their income of \$1,300-\$1,500 with \$150 silver—the annual income of the average workman in China! One cannot but wonder how much of the money spent for America's twenty-five million automobiles might not have better been spent in some program of economic reconstruction which would help lift the world's burden of poverty?

Personal Responsibility

I am not trying to dodge my personal obligations by the familiar device of pointing out others who are even more grievous sinners. But it seems to me that it is high time for some others to have a troubled conscience also. For it is only those who have thrown themselves completely into the struggle for an equitable and just distribution of the world's wealth who deserve peace of conscience. And it is important to note that in this struggle there is no place for national boundaries. If China is to have to fight against the western nations in the future as in the past for every inch of progress made, her plight is dismal indeed. The only real hope for economic progress in this generation lies in genuine international cooperation so that China will no longer be exploited for the benefit of the stronger nations. Is this too much to hope from the western world? If so, there is soviet Russia, already offering an alliance on such terms.

In the meantime, there is still the question of my personal responsibility. It is evident that I must conscientiously practice that which I would recommend to society as a whole. The path of duty is relatively clear; I pray for strength to follow it.

An Address By Jesus' Brother

By Wilbur Larremore Caswell

WILL YOU LISTEN to an address which might have been delivered by James, the brother of Jesus, the first bishop of Jerusalem? Of course we do not know that he ever said precisely this. But if we may believe St. Paul, this imaginary speech represents fairly well his attitude and that of the influential leaders of the church at Jerusalem.

"I have called you together this morning to consult with you about Paul, who is soon to visit us. You all remember how glad we were to welcome him into the fellowship of the gospel. The miraculous conversion of our worst enemy into a minister of Jesus was a sign from heaven for which we have never ceased to thank God. But it surprised us that, instead of coming at once to us, the friends and companions of Jesus, for instruction and authorization, he departed to Arabia, and there received, as he says, by direct inspiration, the gospel he has been preaching. He declares that this revelation came from the risen Christ; but after all, we have only his word for it.

"He takes no interest at all in the gospel which was committed to us. He boldly proclaims that the risen Christ in the soul of the Christian is a sufficient guide to all truth. But how far he has gone astray from the simple gospel we preach! I need not remind you how simple that is. Jesus of Nazareth, the messiah of Israel, was sent to teach us how to obey God's law in spirit and in truth. He died for our sins, according to the scriptures, and was raised from the dead, and taken up to the throne of God in heaven, whence we expect him to return and rule over the world.

Greek Notions

"But Paul is not content with this gospel. More and more he seems anxious to corrupt it according to the notions of the idolatrous Greeks. There are rumors that he has actually explained holy baptism and the Lord's supper to the Greeks as corresponding to some of their own vile mysteries! He does not seem to understand that the Gentile who would unite with the true Israel must resolutely renounce every semblance of paganism and idolatry, however harmless it may appear. Paul would become 'all things to all men.' But what will become of his gospel? If he has his way, this may even be corrupted into a *Gentile church*! It is even possible that our sacred faith will be tainted by the vain philosophies of the Greeks. Imagine if you can the gospel of Jesus in terms of Greek thought!

"You all recollect how considerably we treated the Gentiles when Peter asked us to admit them into the church. In view of the conversion of Cornelius, we conceded that no further burden should be placed

upon them but four fundamental moral laws. We officially enacted that, to remain in good standing in the church, the Gentiles must abstain from food offered to idols, from blood, from things strangled, and from fornication.

"But now this man Paul, disregarding our command, tells the Gentiles that the *kosher* rules do not greatly matter! He makes the astounding declaration that Jesus put an end to the law of God. Whether a man observes them, and the Sabbath, in short, whether he obeys the law which God has committed to us, may safely be left to the dictates of his own conscience. Has he no moral sense at all?

A Peril to Morals

"We cannot comprehend his attitude toward the law which was committed to Moses by the hand of God. It is all very well to talk of the risen Christ in every regenerate soul; it sounds plausible, especially to the flexible consciences of the Greeks, to assert that no system of rules is adequate for the increasing complexities of modern life, and that, whatever Jesus said to his friends in Galilee, he may have a new message and guidance for the Christian of today and the future. Paul would obey Jesus 'in the spirit, and not in the letter', which may mean simply that he would do just as he pleases. I see perilous days before us if this man is permitted to gain further influence. There is a definite law which God has given us, and there are those whom he has appointed to interpret and administer that law. Suppose that some day, under the influence of Paul, Christians blasphemously assert their right to rule themselves, either in church or state, like the Athenians of old time?

"Paul cannot seem to distinguish between liberty and license. Those scandalous happenings at Corinth are really the logical outcome of his principles, though he wisely condemned them when he saw the situation getting out of hand. Yet we must not judge him too harshly. Remember he was brought up in that pagan city, Tarsus. As he himself has said, with that clever verbal facility of his, 'evil associations ruin good morals.' We who have breathed from childhood the holy atmosphere of God's Own Country must not be unkind. But consider what may come of those events in Corinth. Paul says that in Christ there is neither male nor female. He breaks down one of the fundamental divine principles of morality. No wonder the women of Corinth fell into evil ways, and appeared in church unveiled—practically naked. Imagine what might happen to Christian morals if some day women, actually professing to be Christians, should demand the same rights as men!

"Now why does Paul resent so strongly the replies

which we have had to give to the inquirers from Galatia? They have asked us whether he is really an apostle, or not. We have had to reply, kindly but firmly, that, while Paul has done valuable and heroic work for the gospel, his ordination is of course not as regular as our own. We are the apostles who actually saw Jesus, and received the gospel from him. We alone can pass on to others the powers which have been divinely committed to us. Paul has seen Jesus only in a spiritual sense. We have actually seen him. We admire and love Paul, of course. But we cannot permit him to officiate at our altar. That is all. We do not see why he is so angry over our assertion of the rules of the church. For after all, rules are rules.

"Now he writes that he is an apostle, whatever the church at Jerusalem may think about it, that he has a higher and more divine ordination than any we are able to impart, and that he is not so sure that we are the pillars of the church, as we claim to be! But he betrays by his own confession the weakness of his assertions. He makes much of the fact that he did not come to us after his conversion, but retired to Arabia, and that when after three years he came here to Jerusalem, he did not trouble to seek authority for the gospel he had already been preaching, which was revealed to him by Jesus himself, and that his gospel and his apostolic commission came from no man. He admits all that we maintain. He denies that he has received the apostolic laying on of hands, the church's method of bestowing the gift of the ministry. He is a sincere man, and an indefatigable worker. He is a prophet and a teacher of a sort. But he is not an apostle in the church of God.

Paul's Many Virtues

"It will not be easy to resist him. He is an eloquent and a persuasive speaker. He is a gentleman and a scholar. He has almost persuaded kings to accept his gospel. And he has labored more abundantly than all of us. While we have been here fasting and praying for the return of our King, he has brought hundreds into the kingdom—*Gentiles*, of course—but still they have souls, and our heavenly Father loves them. He brings a generous offering to relieve our dire poverty. We have implicitly obeyed the command of the Master, and given all our goods to the poor, which leaves us penniless. Paul, to be sure, tells us he understands the Master differently, and that those who do not work should not eat. But he has us at a distinct disadvantage, and it will be difficult to stand against him.

"But we must not let our obligation to him weaken our resistance to his heresies. Let us stand firmly for the faith once delivered to the saints. Jerusalem, not Antioch, must be, and remain, the Mother of the churches. We must be content with the Jesus we know, the Man of Galilee, and have none of Paul's *cosmic Christ* or *world-church*. Our Saviour must not be transformed into a Greek divinity, as Paul would have it, or a Logos, or Divine Principle, or

Creative Power, or any other pagan notion into which he would evaporate our simple faith. We must make him understand that, whatever new and strange conditions may arise, whatever new opinions may delude the minds of men, we shall not alter one jot or tittle of the gospel which has been committed to us. Though we perish, though our little church perish, though we be utterly swamped by the tide of fashionable modern doctrine, in this ancient faith we shall remain steadfast.

"Let us be kind to this minister of God. He is no doubt sincere. But he has been carried away by his enthusiasm. It is a common fault of converts. Let us pray God to reveal to him the errors of his teaching and practice. For consider what would become of the gospel and the church if Paul gets control of them!"

BOOKS

Power Plus Intelligence

PERPETUATING PENTECOST. By John M. Versteeg. Willett, Clark & Colby, \$2.00.

COMING suddenly upon such a book as this, the title of which suggests that it is merely another book about Pentecost (and in general they are as much alike as postage stamps), a reviewer who happened also to be a poet, if such a combination were possible, might well emit a sonnet after the manner of Keats' "On first looking into Chapman's Homer"—which is, when you come to think of it, a very excellent book review. Believe it or not, though the critic's chief joy often seems to be in saying as cleverly as he can that some book is not as clever as it ought to be, the high moments of his experience are connected with the discovery of a great book under the name of an author hitherto to him unknown. The present reviewer, as a watcher of the literary skies, experienced that emotion of discovery when the new planets known as Wieman and Krumbine swam into his ken. So it was on first looking into Versteeg's "Perpetuating Pentecost," and the feeling grew with further perusal.

The title itself, of course, promised something. But then, titles often make promises which the books do not redeem. Pentecost as a remote and mysterious episode has been the occasion for much exegesis and argument, critical and apologetic attempts at historical description, and pietistic exhortation. Dr. Versteeg frankly admits that it is not easy, probably not possible, to write a plain prose account which will describe in detail just what happened on the day of Pentecost. Luke himself could not do it, and did not try. He said what it was like, but not what it was; and, what is more important, he made clear the changes in the attitudes and behavior of the disciples which resulted from the indescribable experience. From Peter's extemporaneous sermon on through the age of the apostles streamed a flood of golden light from that hidden and mysterious source. To see that light, and to see other things in the light of that light, is more important than to puzzle out the circumstances of its first appearing.

The light still shines. The problem is to make perpetual what made Pentecost significant. The major purpose of Dr. Versteeg's book is to unfold the implications of the changed behavior of the disciples after Pentecost and to show what they mean for the ministry and the church today. World

evangelism is one field in which they apply, but not the only one. What do they mean with reference to problems of property, the fellowship of Christians, the relation of ethics to religion, the present status of Protestantism? "If only there could be some way to recapture our power without relinquishing our intelligence. 'Truth' should have set us free, but instead it has left us feeble." Can the power of Pentecost be carried over into an age of enlightenment? It not only can be, but it is supremely the thing that an age of enlightenment needs.

WINFRED ERNEST GARRISON.

Books in Brief

THE ORDEAL OF THIS GENERATION. By Gilbert Murray. Harpers, \$3.00.

The test which this generation is called upon to meet is the necessity of building a worldwide organization for peace which will bring us out of the international chaos in which the nineteenth century left us in spite of, and partly because of, its success in the development of highly organized and powerful nationalities. Professor Murray's discussion has to do chiefly with the functions of the league of nations, to which he looks as the chief instrument for the rescue of the world from the danger of future wars.

A COLLEGE MAN'S RELIGION. By E. M. Waits. Stafford-Lowdon, Fort Worth, Texas, \$2.00.

The president of Texas Christian university was a vigorous and persuasive preacher even before fifteen years of experience as a college executive had given him the insight into student problems that qualifies him to speak with sympathy and wisdom to the younger intellectuals. In this volume of collected addresses he sounds a clear note in defense of the religious view of the world and in advocacy of those values for

which religion stands. To vigorous thinking and intelligent faith is added felicity of phrase and the charm that flows from a cultured personality and a warm heart.

A WORLD COMMUNITY. By John Herman Randall. Frederick A. Stokes Company, \$2.50.

In compressed but easily grasped form, Dr. Randall shows the way in which the material and intellectual changes which mark the present are leading to the growth of a "world conscious" mankind has never before possessed, studies the obstacles which prevent that consciousness from eventuating in new world institutions, and indicates the super-national future organization which he believes to be the implication of the contemporary situation. There is nothing new in this, but the bringing of so much material from so many sources and its integration in a single book is of real value to the reader who cannot hope to cover everything that is being written on modern politics, science, economics, international law, education, religion, and so on.

NATIONALISM AND INTERNATIONALISM. By Herbert Adams Gibbons. Frederick A. Stokes, \$2.50.

A companion volume to that by Dr. Randall. Dr. Gibbons takes a slightly smaller field than that tackled by Dr. Randall, and so can treat it in more detail. He tells the story of the development of nationalism, and of the birth of internationalism. Again, an invaluable summary of what is happening in the political world for the man who does not find it possible to do his own digging in the almost limitless sources.

THREE REFORMERS—LUTHER, DESCARTES, ROUSSEAU. By Jacques Maritain. Revised edition. Scribners, \$2.50.

Revised, but not enough revised to eliminate the fundamentally false estimate of all three. The gist of this extraordinarily brilliant and erroneous essay is that whoever challenges the absolutes of Catholic dogma and the authority of the Catholic church is a destructive force in civilization.

C O R R E S P O N D E N C E

Washing in the Parlor

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me first to express my appreciation of your paper, for it is the most interesting and helpful religious journal that comes to my desk. However, I regret the use of such articles as the recent one entitled, "Is the Episcopal Church Christian?" and now the one upon the Baptists by Dr. Holman. May I add that I have read neither article and never will, for even reading the titles makes me less able to practice unity. The use of such articles is lowering your standard to the plane of the gossip, who only looks for the worst. But Paul tells us that "love," the real spirit of unity, "is never glad when others go wrong, is gladdened by goodness, is always slow to expose, and always eager to believe the best."

I doubt not that there is a place for such articles, and that every denomination can stand some washing, but the parlor is hardly the place to do it, and by hanging the wash in the front yard is to rob their writers of accomplishing a good end, if they had such a purpose. Had these articles appeared in the denominational papers, it is possible that their readers might have read them with profit, but for them to appear in the parlor is likely to make Baptists and Episcopalians more narrowly sectarian and lead others to pharisaically thank God that they are not so unchristian.

First Baptist church,
Ypsilanti, Mich.

WILLIAM R. SHAW.

Worship and Social Gospel

EDITOR THE CHRISTIAN CENTURY:

SIR: As a member of the commission on worship of the Congregational denomination I was greatly interested in Rev. Roy B. Chamberlin's article on "Some Perils of the Worship Vogue" in your issue of March 12. May I point out, however, that Mr. Chamberlin seems to imply that if a minister is interested in using a more liturgical form of worship he must necessarily be less interested in the implications of the social gospel. It does not necessarily follow.

My own experience may be illuminating. I was brought up in the helter-skelter worship of a Wesleyan Methodist church in the backwoods of Canada. When I went to my first church I found a legacy of a somewhat ritualistic order of worship by my predecessor. I was for immediately changing it to a simpler form, but on second thought I decided to give it a trial. So successful was that order of worship that I was converted to it. I came out of the seminary red hot with a passion for social justice, so hot that, like many others, I leaned so far on that side that I had little patience with other aspects of the gospel which are equally important with the social gospel. However, the point is this, while that church was a wealthy suburban church, never in my six years' ministry was my preaching challenged by anyone, with the exception of the suggestion of one of my friends, that I was leaving out other phases of the gospel in my preaching.

When I came to my present church, fourteen years ago, I found an old-fashioned New England meeting-house of no particular design. I have since added a chancel, and have organized a vested choir, and am using a simple liturgy. This is also a wealthy suburban church. Its membership is also a cross-section of the social and economic life of the community. I hope I still have a passion for social justice. The music costs \$1,000 less than when we had a professional quartet, whose main interest was their salary. The present vested choir of thirty-five voices is almost wholly voluntary, and the music it renders is not the operatic stuff that church quartet too frequently indulge in.

There is much to be said on both sides of this complex question of church worship. Speaking for our commission on worship, if there is one thing above all others which we are seeking to forestall both in name and in fact, it is this so-called "enrichment of worship," which Mr. Chamberlin so justly attacks. Frills and millinery won't accomplish the end sought. But I suppose we shall have to pay the price here, as we had to pay it in the bleaker forms of worship.

May I, however, hint that the social gospel hath its weaknesses as well as a liturgical order of worship. My experiments in worship have at least taught me that beauty, while it has its perils, is as much an expression of reality as a passion for social justice. The two can be blended.

Winchester, Mass.

HOWARD J. CHIDLEY.

"Soul Liberty"—One View

EDITOR THE CHRISTIAN CENTURY:

SIR: The article, "Are Baptist Churches Christian Churches?" by Charles T. Holman, in this week's issue of *The Christian Century*, is one which many forward-looking Baptists will read with satisfaction.

To deny full fellowship in a Baptist church to unimmersed Christians from other denominations is not only not in accord with the spirit of Christ, it simply does not jibe with the time-honored principle of "soul liberty" taught by Baptists. And while this principle may have been applied originally to the question of non-interference by the state in religious matters it can be applied with equal cogency to the right of every believer in a democratic church body to decide for himself on matters of form in religious practice. Everyone who claims soul freedom for himself ought at least to grant the same freedom to others. To do so does not affect the principle of immersionist baptism, as *The Christian Century* has already pointed out in its able editorial in the issue of February 25, 1926, under the caption, "Baptists and Disciples and Baptism."

I have found, time and time again, fine Christian people who, because of the proximity of their homes to a Baptist church, or because of family connections or friendships, or simply because they enjoyed the services and fellowship of the church, would most certainly have said "yes" to the invitation to transfer their church letters but who, because of insistence on immersion, were more or less repelled by what appeared to be a spirit of pharisaism among an otherwise generous minded group of Christian people.

The solution of this problem, after all, lies in education. I find many Baptists who twenty-five years ago would have "bristled up" at the suggestion of open membership, who are today amenable to the consideration of some plan whereby Christians coming from communions other than immersionist can have "full fellowship" with them without submitting to the rite of baptism. Indeed, many are ready to go the length of obliterating all distinctions of privilege in the Baptist fellowship which are observable in the constitutional provisions for "associate," "congregational," "fellowship" membership, and the like.

Accordingly, I believe that the publication and judicious distribution in pamphlet form of Dr. Holman's brief article, and others like it, would be one of the very best means of eradicating this bugaboo of Baptist bigotry. I find myself in complete accord

with Dr. Holman's position and with the general spirit of his article.

Lincoln, Nebr.

JAMES MACPHERSON,
Second Baptist church.

"Soul Liberty"—Another View

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the article by Charles T. Holman, entitled, "Are Baptist Churches Christian Churches?" Summarized in brief, his whole case rests upon three propositions, expressed or implied.

1. Baptists have no Christian right to organize churches composed exclusively of immersed believers.

2. No Baptist church is Christian unless it admits to membership unimmersed believers.

3. Recognition of unimmersed believers as Christians requires that they be admitted to Baptist churches.

All of which is very interesting. But first of all it will be necessary to scrap the good old doctrine of soul liberty, so prized by Baptists, and in the name of the god of church union deprive Baptists of their right to be Baptists. This smells suspiciously as if it had been imported from Rome. Second, if in order to be Christian, Baptists must admit pedobaptists to membership, then it would appear that outward unity is more to be desired than inward peace. Let us beware of any church union which overlooks the immense importance of church harmony. Third, the recognition of unimmersed believers as Christians has nothing whatever to do with the question of admittance to church membership. Baptists have never identified salvation with church membership; neither do they believe one must be immersed to be saved.

Baptist churches are Christian when they recognize other disciples as Christian, cooperate with them in service, unite with them in worship and meet with them around the Lord's table. The question of admitting them to membership should be decided by each local church in the light of its own circumstances. Whatever that decision may be it does not reflect upon the Christian standing of any group of believers, nor does it carry any assumption of Baptist superiority. It simply expresses the Baptist purpose to work out their destiny in that atmosphere of spiritual liberty which they cheerfully accord to all other disciples of the Lord Jesus.

Main St. Baptist church,
Newport, Vermont.

CLARENCE M. FOGG.

The Apostles Were Baptists!

EDITOR THE CHRISTIAN CENTURY:

SIR: I was very much astonished to read the very unfair and illogical essay by Professor Holman. Despite his many ambiguities I gather that he asserts that Baptists are not Christians unless they accept nonbaptists into full membership, with power to vote on the pastor and polity, as well as enjoy every spiritual privilege, for Baptists are only too glad to give their means of grace to every saint or sinner who cares to seek them.

A very small exercise of the mind would assure anyone that Holman's position would bring pandemonium into any organized society, but aside from that I would like a small portion of your space to present the biblical proofs that Baptists are preeminently Christian, and the direct spiritual inheritors of primitive New Testament Christianity.

This will not be difficult, seeing that Dr. Holman appeals to Paul and John and the gospel as giving us our authority in this matter of the superiority of "the religion of the Spirit." I agree with Dr. Holman that the religion of the Spirit, when manifested by the fruits of the Spirit, is the supreme desideratum, and any Baptist church will receive into its membership any person who clearly manifests said fruits in his daily life.

Among these fruits Paul includes "love, faithfulness and self-control," and the portions of the gospel acknowledged by every critic as genuine make very clear to us how we can be faithful to

God by following the example and teaching of our Lord Jesus Christ. To wit:

The synoptic gospels tell us that at "the beginning of the gospel of Jesus Christ, the Son of God, the word of God came to John, a divinely called messenger, foretold by Isaiah the prophet, and vast crowds of repentant persons, confessing their sins, were immersed by this Baptizer in the river Jordan." The Son of God came to John and insisted on being immersed, as our example, although he had no consciousness of sin or sinning. The Holy Spirit approved by "descending on the Savior in the form of a dove," and the Heavenly Father said from heaven, "This is my beloved Son, in whom I am well pleased." From this testimony it is very evident that the triune God was present and audibly approved of baptism by immersion as "the beginning of the Gospel," whether we follow the Sabellians, or the Nicene creed, or just our own enlightened mind in the interpretation of Matthew, Mark and Luke as to the origin of the Baptists. (Of course, I mean in principle, not by any historic succession in the visible organization.)

Further, the twenty-first and twenty-second verses of the first chapter of the Acts bears witness that to become an apostolic witness to the gospel of Jesus it was necessary to have known Jesus "all the time, beginning with the baptism of John, unto the day when he was received up—" so that it is certain that every one of the apostles were Baptists, and immersed every convert into the primitive Christian assembly.

JAMES ALEXANDER THOMS.

King's Park, Long Island, N. Y.

Only God Knows Whether the Presbyterian Church is a Christian Church

EDITOR THE CHRISTIAN CENTURY:

SIR: In comment on my letter appearing in your issue of March 12, you first say that my question is irrelevant to any issue under discussion, and then you proceed to answer it by inverting it, and by giving me the unpleasant end. This is good controversy if that is what you are after, but you would have advanced nearer to the truth if you had answered my question straight.

The Episcopal church believes that Christ founded one church, from which we never broke away, which has come down to us here as the church to which we belong. Some have broken away from this church, and call themselves by many names. You ask me if I recognize these modern bodies, and you specially take as an example the Presbyterian church (without of course saying which, but any will do) as Christian churches, the ministers real ministers of Christ, and its members true members of the body of Christ. You have chosen your adjectives carefully I imagine and I will consider them carefully.

Whether the Presbyterian church is a church in God's sight only God knows. Certainly it came into existence at the reformation and is therefore not an ancient church, it has never possessed the episcopate, and this from our point of view is a serious defect, for we do not know how to ordain without a bishop. Certainly the Presbyterian church is not a church in the historical pre-reformation sense. It is a new church and whether a new church made by its members can be a church at all is the fundamental question which you answer in the affirmative, and about which I confess my ignorance. So I cannot affirm that this church is a church.

Whether its ministers are real ministers of Christ I should also hesitate about. Certainly they are not in our use of the word. They do not claim to be priests in the Anglican or Catholic sense. If they claim to be prophets their claim may be sound. For all I know they may be sent by God to do the good work they do. But I believe that from the beginning there has been one authorized and good way of appointing ministers, and so far as the appointment is concerned, our Episcopal clergy are real ministers of Christ.

The members are members of Christ and his church not by reason of their local affiliation but by reason of their baptism. Baptism admits to the holy catholic church, all baptism that is Christian does this. And therefore as we believe that the Episcopal church is the genuine representative of the holy catholic church in this country we claim all baptized person as our members. They may say they are Calathumpians or Anything-arians, but we declare that if they are baptized they really belong to us.

Any church having the episcopate and the Nicene faith, and able to trace out its ministerial succession, we can regard as a genuine Christian church. Modern denominations called churches by courtesy are churches of a different sort, if churches at all.

Now that our difficulties are stated it becomes clear that not much can be done by way of unity till one side or the other is convinced that it is wrong. Unless you can stampede people into unity by saying that right or wrong lets scrap old quarrels and get together anyway. This is a rough and ready method that may be highly successful in certain places. But people who believe in truth and reason will prefer to reason the matter out.

Church of the Mediator,
McComb, Miss.

EDWARD G. MAXTED.

A Veteran Missionary on India

EDITOR THE CHRISTIAN CENTURY:

SIR: Concerning the present state of things in India, I trust you will permit me to make some remarks, based on an intimate inside knowledge of that country resulting from a life-long residence and forty years of mission work there. I believe that Mr. Sherwood Eddy and others have adopted a needlessly alarmist attitude. The former writes of the possibility ere long of "the 320 million Indians being pitted against the 163,000 Britishers." Such fears are utterly groundless. If it were possible for the entire population, including the 70 millions who live in the independent native states, to unite so as to be able to govern themselves in a decent way, the British could, and probably would, give over everything into their hands. But what are the facts? The nationalist party is now purely Hindu. The 70 million Moslems will have nothing to do with it. It is in no proper sense "national." It represents possibly some 10 millions of Brahmans and other high caste Hindus of British India alone. The 60 million low caste, who are practically outcasts and pariahs, have no part in it, neither have the majority of the high caste fighting races of north and central India.

Mr. Gandhi will most probably launch his threatened boycott of the Indian government. His influence is very great in religious matters; but in economic, political and even social affairs he has never been able to carry much of the country with him. It will almost certainly be a repetition of the similar boycott of some seven years ago. Every native was then ordered to quit government service, pensioners to give up their hard-earned pensions, and school and college boys to leave the state institutions. The call was India-wide and insistent, but it failed miserably. A few hundreds gave up their jobs, pensions and titles; some thousands of boys and young men left their studies; but the Moslems, low caste Hindus, Jews, Christians, Parsis, etc., refused to cooperate. In a few months the movement fizzled out, and only an aftermath of ruined men and boys remained as its epitaph. I doubt if Gandhi's influence is as great today as it was then, and expect that history will repeat itself on a smaller scale.

You, sir, are quite right in doubting whether such a movement can remain bloodless. It will result in bombings, assassinations and widespread riots, which will soon be directed by Hindus and Mohammedans more against each other than at the white man. One of the immense tragedies attending Mr. Gandhi's use of his favorite weapons, the economic strike and the political boycott, has been his complete inability to control the forces he has let loose. Every hartal (strike) has resulted in fierce rioting and bloodshed, yet the great leader seems never to learn his lesson.

Maywood, Ill.

C. G. ELSAM.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Episcopal Church Congress Announces Program

The program for the 1930 church congress of the Episcopal church, to be held April 29-May 2, at Charleston, S. C., has been announced. Some interesting themes for discussion are: "Ought the Church to Revise Her Position on Marriage and Divorce?" to be considered by Dr. John Rathbone Oliver, Rev. Thomas Casady and Rev. Elwood Worcester; "Is Episcopal Ordination an Obstacle to Church Unity?" with Rev. Samuel S. Marquis and Rev. W. A. McClenthen speaking; "Christian Universalism vs. Nationalistic State," with Rev. William Scarlett and Admiral Belknap leading the discussion.

Dr. R. B. Gooden Accepts Election as Suffragan Bishop of Los Angeles

Rev. Robert B. Gooden, for 18 years headmaster of the Harvard school for boys, has accepted election as suffragan bishop of Los Angeles. During his career, the only parish served by Dr. Gooden was that at St. Luke's, Long Beach, Cal. He served the Los Angeles diocese in several mission stations.

Honor for Founder of Reform Judaism

In memory of Rabbi Isaac M. Wise, founder of reform Judaism in America, there was dedicated, the evening of March 30, a spacious hall in Temple Emanu-El, New York city. Among the speakers paying tribute to Dr. Wise was his son, Rabbi Jonah B. Wise of Central synagogue, who praised the man who not only modernized the Jewish religion but also founded a Jewish newspaper, a Jewish theological seminary and the Union of American Hebrew congregations. March 30 was the 111th anniversary of the birth of Rabbi Wise. Other speakers at the anniversary program were Mayor Murray Seasongood of Cincinnati, the seat of Hebrew Union college, founded by Rabbi Wise; Rabbi Nathan Stern, Rabbi Samuel Schulman, Rabbi Nathan Krass and Rabbi Maurice Harris.

Chicago Cathedral Shelter Assists 100,000

More than 100,000 of Chicago's needy were assisted in one way or another, during 1929, by the Cathedral shelter, according to Rev. David E. Gibson, priest in charge of this Episcopal institution. More than 25,000 men were lodged at the shelter house during the year; a total of 51,596 meals were served to the poor and unemployed. The Shelter has grown until today it is perhaps the outstanding social service center in the city. Father Gibson and his staff are also in charge of the church's work at the Cook county jail and the House of Correction.

Testimonial Dinner to Dr. Frank O. Hall, of Church of the Divine Paternity

Under the auspices of the board of trustees of the Church of the Divine Paternity, New York city, friends of Dr. Frank Oliver Hall, pastor emeritus of

the church, united in a testimonial dinner in his honor on his 70th birthday, March 19. Among the speakers were Dr. John Haynes Holmes, Rabbi Wise and Dr. John van Schaick, jr.

Dr. Clingman Declines Bishopric

Rev. Charles Clingman, of the Church of the Advent, Birmingham, has declined the invitation recently accorded him to

British Table Talk

London, March 17.

IN MOST of the churches prayers were offered yesterday for the suffering Christians in Russia. There may have been some churches, but they must have been few, in which these intercessions were associated with political in-

Intercessions trigues against the soviet For Russia government.

In the church which I attended, the one reference was made in the sermon in which the preacher bade us remember that the test of our Christian love was to be found in our willingness to love heretics, or even those who were conducting an anti-God campaign. Everywhere, as far as I can judge, the congregations were exhorted to pray for those who were suffering for their faith, and for the heads of the Russian nation that they may cease from their attempt to build up their state upon a negation of religion. There were some, such as the bishop of Durham, who put among the themes for prayer, that the Orthodox church might be led to a new freedom from bondage to the temporal power. For things which are happening today that church cannot be counted guiltless. Russians remember the procurator of the holy synod, who was responsible for much cruelty and for the persecution of Jews and Stundists and Baptists. In fact, there was much for which to pray yesterday. And there were not wanting voices to remind us that we should begin all such prayers of intercession with the thought of penitence. . . . The London paper which has been most active in this matter printed for its headline today Psalm 79. This psalm contains the prayer:

"Oh may we live to see

Thy vengeance fall on pagans

for spilling the blood of Thy servants!"

A prayer which it is difficult, to say the least of it, for a Christian church to offer; and as a matter of fact I doubt whether there were many whose temper was in tune with Psalm 79.

Some Political Notes Of The Week

The government was defeated last week on an amendment to the mines' bill. Like the schoolboys they are, the members opposed to the government hallooed, shouted for its resignation, but they knew that this was both unnecessary and undesired. The vote of censure moved later in the week was lost by a large majority, and the government still remains in office. There is a strong conspiracy against it, and some doubtful weapons are in use; it is clearly intended by some that the country shall make the government responsible for the bad condition of trade. Much disgust was

expressed in the house of commons at a circular issued by a well known firm of stockbrokers advising their clients to invest their money abroad. All such devices, whether they are meant to be blows at the government, or are more or less unconsciously due to distrust of labor, will defeat themselves. . . . The fears for the naval conference of which I wrote last week, have not been dispelled. Mr. H. G. Wells, writing in the first number of the Daily Herald, the old labor paper in a new form, considers all such disarmament negotiations as foolish; he demands new cosmopolitan statesmen who will see that the old divisions of the world into states are archaic and meaningless. Till there arise such cosmopolitan statesmen, there will be no effective disarmament. In fact, Mr. Wells confesses much sympathy with the French in their demand for a firm security, and sees a dawning of common sense in the idea of a United States of Europe. Most of us who do not look for any such breaking down of barriers between nations in the immediate future, still cling to the hope that, pending that, something may be saved from the confusion at present discernible at St. James' and a reduction in armaments be made. . . . Mr. Snowden still scornfully refuses to reveal what he is going to do with "the safeguarding" measures. He has never concealed his disbelief in them, but what he will do meanwhile, he refuses to say, and there are many storms raging around him from the artificial silk and automobile quarters. He has to raise a large sum of money over and above all that the present rate of taxation can produce. Will he add to the income tax or tax land values, or what?

Free Church Affirmations

At the Free church council assembled at Nottingham there were resolutions passed upon the Russian persecution of religion. The resolution expressed the assembly's good will to the Russian people and its anxiety to avoid political interference with Russia's internal affairs, but expressing horror at, and reprobation of, the policy of persecution adopted by the soviet government. At the end some words were added on the motion of Mr. Belden: "This assembly desires to make a conciliatory appeal to the soviet government of Russia to do honor, in its relations to organized religion in Russia, to those principles of toleration and humanity, which alone are consonant with the dignity and constitution of a true democracy." In the resolution on the drink traffic, the council, though not adopting prohibition, advocated an edu-

(Continued on page 478)

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The presses are still kept busy reprinting this great series of articles by Fred Eastman, and there is no sign of a let-up in the orders! Below is a partial list of those who have ordered (and re-ordered) 100 copies or more, for community distribution:

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become Episcopal bishop of Louisiana. In his letter of declination, Dr. Clingan states that he is "honestly convinced that he is not truly called to this high office."

Sadhu Sundar Singh Reappears In India

It is reported that Sadhu Sundar Singh, Christian mystic of India, whose long ab-

Special Correspondence from India

Poona, February 28.

THE declaration of the Indian national congress in favor of complete independence and of starting civil disobedience has made the political situation tense. It has introduced an element of disintegration in the congress. A good number of influential congressmen believe that the country is being given a wrong lead by Mr. Gandhi and by Mr. Jewharilal Nehru and that the result of starting civil disobedience and the non-payment of taxes will be the breaking out of violence and anarchy in the country, however much Gandhi may himself be religiously devoted to the principle of non-violence. The moderates have already declared themselves as being definitely opposed to the policy of the congress and are making preparations to carry on propaganda in the country against the movement for civil disobedience and non-payment of taxes which Mr. Gandhi has announced he is going to inaugurate and lead. The moderates, as well as a number of those who are associated with the congress politics, believe that they should participate in the round table conference proposed by the viceroy. They hope that the conference will give India an opportunity, never offered before, of stating her case and persuading the British public to grant her dominion status, and they believe that once dominion status is achieved, it is left to India, as to other self-governing dominions, to decide whether she should be within or without the British empire. With a view to be able to present a united front before the round table conference, preparations are being made under the leadership of prominent moderates to have an all-parties conference embracing Muslims and other minority communities for the settlement of outstanding differences and for formulating agreed demands. The resolution of the Lahore congress which recommended that the provincial legislative councils and the central legislative assembly should be boycotted has received only half-hearted acceptance from congress politicians. Some of them have obeyed the congress mandate and resigned, while a good number, after resigning, have sought re-election on non-

congress tickets and succeeded in coming in. There is a general feeling in the country that it will not be in the best interests of India just now for congress politicians to stay away from the legislative bodies and thus give a free hand to the government in enacting laws and introducing measures of far reaching economic and political consequences.

Congress Authorizes Gandhi to Start Civil Disobedience

While there is so much uncertainty in the ranks of congress politicians as to the wisdom of the course recommended by the Lahore congress, the working committee of the congress has met in Mr. Gandhi's ashram at Sabarmati and adopted a momentous resolution authorizing the inauguration of civil disobedience. The fear that has been haunting all congress politicians in regard to any movement of civil disobedience has been that it will be humanly impossible to keep it within the bounds of non-violence when it assumes the form of a mass movement. It is well known that within the congress and outside there are a large number of persons who have no faith in non-violence as advocated by Gandhi, and if at the moment they do not have recourse to violent methods for attaining independence it is only because they think it is not expedient to do so. A movement of civil disobedience organized under the auspices of the congress on an all-India scale will afford to such persons just the opportunity they are waiting for to capture it and promote it with violence, and this is sure to land the country in anarchy. That the failure of the non-cooperation movement in 1921 was due to such outbreaks of violence is recalled and it is pointed out that a similar situation may arise once again if civil disobedience is started, and the net result will be that the coming of the day of India's independence will be indefinitely postponed. This difficulty is sought to be got over by the working committee of the congress by making Gandhi solely responsible this time for starting and carrying on civil disobedience. In these words has the working committee now authorized Mr. Gandhi to start and carry on civil disobedience: "In the opinion of the working committee, civil disobedience should be initiated and controlled by those who believe in non-violence for the purpose of achieving *purna swaraj* (complete independence) as an article of faith, and as the congress contains in its organization not merely such men and women but also those who accept non-violence as a policy essential in the existing circumstances in the country, the working committee welcomes the proposal of Mahatma Gandhi and authorizes him and those working with him who believe in non-violence as an article of faith to the extent above indicated, to start civil disobedience as and when they desire and in the manner and to the extent they decide.

(Continued on next page)

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sence in Tibet had caused many to fear that he had suffered martyrdom, has again reappeared in India. He is said, in a letter from north Bengal, to be "very happy and still going on with his work and meditations."

INDIA CORRESPONDENCE (Continued from preceding page)

The working committee trusts that when the campaign is actually in action all congressmen and others will extend to the civil resisters their full cooperation in every way possible, and that they will observe and preserve complete non-violence notwithstanding any provocation that may be offered."

Gandhi's Plans for Civil Disobedience

Mahatma Gandhi has welcomed the above resolution as "the formula of which I have been in search these long and weary months," and is now busy working out the details of the campaign he is proposing to start in the near future. The first attack, it is said, will be launched against the salt-tax from which the British government in India gets 4.9 per cent of its revenue. The manufacture of salt is now a government monopoly, and salt is imported to India even from the British Isles! The proposal of Mr. Gandhi seems to be that people living on the seacoasts of India where salt can be easily manufactured, should immediately proceed to do so. Under the present law, this being an act liable to punishment, the government will forthwith arrest them. Their place will have to be taken by successive batches of volunteers who, offering no resistance whatever, will be prepared to go to prison. Volunteers for offering civil disobedience, will come forward in very large numbers when the movement is actually started. Gandhi himself is going to take sole charge of the campaign and hopes to reduce the risk of the outbreak of counter-violence to a minimum. Unless the British government, realizing the intensity of public feeling against salt-tax, decides to do away with it by an announcement to that effect in the approaching budget session of the legislative assembly, government may be forced to arrest the leader of this campaign against the payment of salt-tax along with his followers. Mr. Gandhi anticipates this. He writes as follows in this week's issue of his paper: "It must be taken for granted that when civil disobedience is started, my arrest is a certainty. . . . This time on my arrest there is to be no mute, passive non-violence, but non-violence of the activist type should be set in motion, so that not a single believer in non-violence as an article of faith for the purpose of achieving India's goal should find himself free or alive at the end of the effort to submit any longer to the existing slavery." When a British-owned Indian newspaper characterized, a few days ago, all these plans of Mr. Gandhi as "the last throw of a gambler," he accepted the truth of the description and added, "I have been a 'gambler' all my life. In my passion for finding the truth and in relentlessly following out my faith in non-violence, I have counted no stake too great."

P. O. PHILIP.

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Correspondence from the Pacific Northwest

Portland, Oregon, March 27.

THE Portland council of churches has been surveying the religious condition of the city. It finds 200 churches here with 100,000 members. These have a capital investment of between ten and fifteen million dollars. The annual operating budget, exclusive of gifts to Religion benevolences, amounts to \$1,750,000. As Portland contains more than one-third of the population of Oregon, it is evident that the state spent last year about \$5,000,000 for local church purposes. But the gasoline tax paid to the state reached the sum of \$4,884,000, or approximately the same amount. The tax averages about one-fourth the amount paid for gasoline. Thus it comes about that a state, colonized by missionaries, is paying out four times as much for gasoline as it is for the institutions of religion. A redistribution of funds would seem to be in order. Let the apostles of stewardship turn their attention this way.

* * *

A School That Grew Too Fast

For many years the Disciples of Oregon have maintained a Bible university at Eugene, the seat of the state university. It has sent out many evangelistic preachers and singers and exercised a large influence among the congregations of that communion. A change in the management was effected last summer, and investigation later on showed the financial condition of the institution to be serious, with a total indebtedness of nearly half a million dollars. While the appraised value of the various properties held amounted to \$858,000, the selling value is believed to be not over half that sum. The building of a hospital at Eugene and a Bible college at Minneapolis, Minn., overstrained available resources. The expansion, moreover, came at a time when the agricultural deflation was in full swing. Some property was taken on annuity, which moved quite

readily from the category of assets to that of liabilities. Three respected business men have been appointed to cooperate with the trustee-bank in liquidating assets and retiring bonds. The Eugene school will be segregated from the other enterprises and it is hoped that it may weather the storm, although the effort to do so will surely involve great sacrifice upon the part of the faculty and supporting constituency.

* * *

And So Forth

The leaders of religious education in the state of Washington are to be congratulated upon the successful outcome of protracted and difficult negotiations looking toward uniting the interests of the eastern and western parts of the state, heretofore separately conducted. A state council has finally been formed and Dr. G. A. Loomis secured as executive secretary. He began work March 1. The denominational field workers are influential factors in the new organization and will cooperate with Dr. Loomis in all practicable ways. . . . The modernizing of Lutheran city church programs goes on apace. In a single northwest city two of them recently carried good sized advertisements on the Saturday night religious page. One of these exhorted the reader to "have a cup of coffee and get acquainted." The other offered more intangible attractions: "Inspiring hymn sing; impressive hymnodic scriptures, bathed in the soft, soothing glow of the illuminated cross; beautiful pictures. Music by choir and guest artist. Also a short pipe organ recital." . . . Dr. Daniel A. Poling, president of the World Society of Christian Endeavor, was recently in Portland, announcing that he had registered as a citizen here and had purchased a home. He addressed the chamber of commerce, spoke to 1,500 young people on civic Christianity, and preached for his father, Dr. C. C. Poling, pastor of the East Side Evangelical church. . . . Dr. Charles E. Burton of New York was recently in this section addressing various gatherings and specifically making arrangements for the national council of Congregational-Christian churches, which will meet at Seattle in 1931. . . . The Maryknoll mission for Japanese in Seattle, which has seen the number of Roman Catholic families increase from one to 34 in the past three years, is erecting a new school and church to house its activities. The cost will be \$50,000 and in it Japanese and modern ideas of architecture will be blended. . . . Dr. Robert E. Speer of New York and President J. Stewart Kunkle of Canton, China, headed a group of speakers for foreign missions which has been addressing the Presbyterian constituency of our cities in the recent past. They have received a fine hearing. . . . Rev. Bryant Wilson, who has served the First Baptist church of Sacramento, Cal., for the past ten years, has accepted a call to First Baptist church, Eugene, Oregon.

EDWARD LAIRD MILLA

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School of Religious Education and Social Service

SUMMER SESSION 1930

Two Periods—July 7-26, July 28-August 16

FIRST PERIOD

Reconstruction in Religious Education.
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Life-Centered Curriculum.
Elementary Methods.
Children's Literature.
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SECOND PERIOD

Present Tendencies in Religious Education.
History of Religious Education (cont'd).
Leadership Training.
Adolescent Religious Education.
Elementary Curriculum.
Religious Journalism.
Handcraft Techniques.

presented to Prof. E. Merrill Root, on behalf of the college, an award of \$100 in gold for distinguished service rendered to the college in the field of poetry, and specifically in recognition of the publication of his most recent book of verse, "Bow of Burning Gold." Mr. Root has taught in the English department at Earlham for several years. He is a son of Dr. E. Tallmadge Root, executive secretary of the Massachusetts federation of churches and a staff correspondent of The Christian Century. E. Merrill Root has contributed many poems and book reviews to the columns of the "Century."

Yale Divinity Announces 21st Annual Convocation

Yale divinity school will hold its annual convocation April 28-30. The Lyman Beecher lectures on preaching will be given by Bishop F. J. McConnell, on the general theme, "The Prophetic Ministry;" the Nathaniel Taylor lectures on theology by Prof. H. N. Wieman, on the theme, "Value and Meaning." The alumni lecturer this year is Dr. A. W. Palmer, of Chicago theological seminary. The Dwight H. Terry lectures on "religion in the light of science and philosophy" will be delivered this year by Prof. W. P. Montague, of Barnard college.

Religious Emphasis Week Being Observed

Participated in by various churches of the town, religious emphasis week was observed in Ridgewood, N. J., March 9-16. The week consisted this year of mass meetings at the high school in the evening, with

Bishop E. H. Hughes speaking; noon-day meetings for business men, addressed by Bishop Hughes, Dr. James Myers and others; gatherings for women, and conferences for young people, for the most part held in the schools. Religious emphasis week was observed also at Fargo, N. D., March 17-23, with special speakers before schools and colleges, clubs and youth groups; community meetings, Sunday afternoon theater meetings, and Sunday evening union services. Four outstanding speakers were brought to Fargo for the week: Dr. John A. Lapp, professor of sociology at Marquette university, Milwaukee; Rabbi Harvey E. Wessel of Temple Emanuel, Duluth, Minn.; Dr. R. A. "Dad" Waite of the American Youth foundation of St. Louis, and Dr. Lyndon W. Harper, pastor of First Christian church, Independence, Mo., and director of young people's activities for Kansas City, Mo. During the week there were a total of 55 addresses delivered before high schools and colleges, service clubs, parent-teachers association gatherings and women's clubs, and several public mass meetings. Approximately 16,000 people were reached through these various contacts. The cost of the effort was nominal, approximately \$800.

Rev. J. W. Brougher Accepts Call to Baptist Leadership in Boston

Tremont Temple Baptist church, Boston, Mass., has extended a unanimous call to Rev. J. Whitcomb Brougher, pastor of First Baptist church, Oakland, Cal., and a former president of the Northern Baptist convention. The annual budget of the Bos-

ton church is \$75,000 and an equal amount is given for benevolence. Its property is valued at \$1,500,000 and an endowment of \$600,000. Dr. Brougher has accepted the call. He succeeds Rev. J. C. Massee, who resigned the Boston pastorate several months ago.

Bread Lines in New York Fed by Church

Rev. Randolph Ray, rector of the Little Church Around the Corner, New York city, reports that beginning with 100 hungry applicants at this church, the number has grown to more than 1,000 daily. Dr. Ray has appealed for funds to meet this emergency. Dr. Ray says this is the third time in the history of the church that such a relief measure has been resorted to. Similar action was taken in 1864 and 1907. A social service with a fund for the unemployed is also maintained by the Church of the Ascension, according to Rev. Donald B. Aldrick, the rector.

Rev. H. Paul Guhse Installed in Brooklyn Church

After four years as pastor of Olivet Presbyterian church, Utica, N. Y., Rev. H. Paul Guhse accepted a call to Grace Presbyterian church, Brooklyn, N. Y., and was installed on March 25. Dr. Guhse succeeds the late Rev. Robert H. Carson, who served the Brooklyn church for 30 years. Dr. Cadman called Dr. Carson "the St. John of Brooklyn."

Baptists Elect Secretary of Mission Society

Rev. Charles A. Brooks, pastor of Engelwood Baptist church, Chicago, has

SUMMER QUARTER—1930

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Second Term: July 24th—August 29th

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CHRISTIAN THEOLOGY AND PSYCHOLOGY OF RELIGION

Shailer Mathews	1st Term
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Arthur Cushman McOlinert, Jr.	2nd Term
Edmund S. Conklyn	1st Term
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RELIGIOUS EDUCATION

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William Clayton Bowser	1st Term
Ernest John Chave	2nd Term
Richard H. Edwards	1st Term
Frank Gibson Ward	1st Term
Walker Moore Alderton	2nd Term
Fred Eastman	2nd Term
Paul Hutcheson	1st Term

SOCIAL ETHICS

Harriett Allen Dobbs	Both Terms
Samuel Kinschles	1st Term
Walter Burr	2nd Term
James Mullenbach	2nd Term

OLD TESTAMENT

Edward Chiera	Both Terms
William Creighton Graham	Both Terms
William A. Irwin	Both Terms
Martin Sprengling	Both Terms
William Franklin Maerten	Both Terms
Frederick W. Coak	Both Terms
Julius L. Siegel	Both Terms
Arno Poebel	Both Terms

NEW TESTAMENT

Donald Wayne Riddle	Both Terms
Benjamin W. Robinson	Both Terms
Benjamin Wiener Bacon	1st Term
Frank Zakin	2nd Term

CHURCH HISTORY

Shirley Jackson Case	2nd Term
John Thomas McNeill	1st Term
William Warren Sweet	2nd Term
Winfred Ernest Carlsson	Both Terms
William Walker Rockwell	2nd Term
Wilhelm Pauk	1st Term
Matthew Spinks	Both Terms
Ernest William Parsons	1st Term

PUBLIC SPEAKING

W. Hubert Greaves	Both Terms
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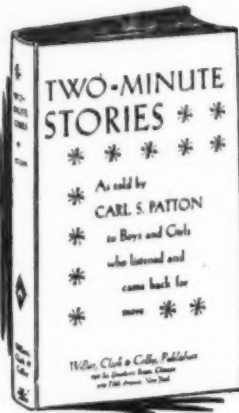
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been elected to succeed Dr. Charles L. White as executive secretary of the American Baptist home mission society.

National Y. W. C. A. to Meet
In Detroit

The 11th annual convention of the Y.

Correspondence from Western New York

Buffalo, March 25.

DELEGATES, clergymen and laymen, from the 52 churches of the Buffalo presbytery voted the other day against a proposed change in the Presbyterian constitution that would grant women the privilege of ordination as ministers. The vote was close. For Women Despite the keen interest in the question there was no discussion from the floor. That is rather remarkable, is it not?—that 100 men can come together to legislate and proceed to vote on so vital a piece of legislation without a word of debate! Evidently their minds were pretty well made up, and almost evenly divided. Well, women are going to receive ordination in the Presbyterian ministry sooner or later anyhow, why not let it come sooner than later? However the Buffalo presbytery did approve the proposal to extend to women the right to become ruling elders and licensed local evangelists.

Council of Churches and Education Body Merge

Buffalo took a forward step the other day. The Buffalo council of churches and the Erie county council of religious education voted to merge, the merger to actually take place April 1. For years these two bodies, while doing much the same work, have maintained separate offices, staffs, budgets, and have had their separate financial campaigns, appealing to practically the same constituency. The growing spirit of cordiality and cooperation, resulting finally in actual union, has been due in no small measure to the foresight, brotherliness, and good sense of Dr. Don D. Tullis, executive secretary of the council of churches, and Rev. Benton S. Swartz, executive secretary of the council of religious education. Under the new plan, the council of religious education will function as a department of the council of churches. Dr. Tullis, of the latter organization, has accepted the invitation of the Cleveland council to lead the churches of that great city in their united work. He has rendered a notable service in Buffalo and will be missed.

Buffalo Leader Speaks Out on Prayers for Russia

We have a preacher here in Buffalo, Rev. Jesse P. Bogue, who is quite apt to engage in that refreshing activity of "speaking out in meeting." Apropos of united prayers for the Russian situation he said: "Hate makes strange bedfellows. Protestants and Catholics can't get together on any constructive and friendly program, but they can get together on a destructive program of hate, and possibly war. It is certainly time that some of us awoke to the fact that more has been done in the last few weeks, by this blasphemous appeal for prayers for Russia, toward creating another war than has been done to prevent another war by all the work for the last ten years." This is a rather strong state-

ment, but its very exaggeration "stabs us wide awake." While speaking of Russia let me say that Dr. Paul Hutchinson of The Christian Century opened the annual Lenten series in Asbury-Delaware church with a well-balanced, illuminating and inspiring address on the subject of "Religion in Russia." The world will come through this all right if we all keep our heads, act like followers of Christ and trust God.

Found—the Prize Church

In my last letter I spoke of one of the finest Y buildings I have ever seen, at Jamestown. Now I have found the prize church. It is not in a great city, as one would suppose, but in a smaller city, Lockport. Immanuel Methodist church, for location, plan, arrangement, finish, atmosphere, and all things that go to make a beautiful yet practical and useful church, heads the list of churches I have seen. When the church was being planned Rev. Paul Burt was the pastor, and I can see his reverent, appreciative touch in every part of the structure, particularly in the sanctuary. I have seldom been in a sanctuary, old or new, Europe or America, that has so effectively thrilled my soul, lifted my mind and brought my whole being into the presence of the Infinite God. Rev. George S. Hares is the present efficient pastor.

Downtown Problem Hits Rochester

Rochester, the beautiful, supposed to be immune to all downtown church problems, is feeling the inevitable results of change in city life. The "big four" at the city's center, Brick Presbyterian, First Baptist, First Methodist, Central Presbyterian, whose eaves fairly touch one another, still active and strong, and supported by large, loyal membership rolls, are finding it much more difficult than a few years ago to hold their congregations. The automobile has helped, but by no means has it solved the problem of the downtown church. People who move out to the residence sections attend, sooner or later, the neighborhood church. The Baptist Temple in Rochester, just off East avenue, a combination church and office building, is still decidedly in the trial stage. Which leads to another observation, namely, the income-producing building is yet to prove itself the final solution of the downtown church problem.

Preaching Mission Uses Great Chorus

Buffalo Methodism is in the midst of a preaching mission being conducted by Bishop Leonard, resident bishop, all Methodist churches and pastors uniting. A large chorus is leading the music, the chorus being conducted by Dean John Finley Williamson of the Westminster school of choir music, Ithaca. He is able, somehow, to produce thrilling results with a chorus.

BRUCE S. WRIGHT.

W. C. A. of the U. S. will be held in Detroit, April 25-May 1. Every state of the union will be represented, as well as many foreign countries.

Dr. Roy Vale Decides to Remain in Oak Park Ministry

Rev. Roy E. Vale, of First Presbyterian church, Oak Park, Ill., who recently re-

Special Correspondence from Chicago

Chicago, March 29.

FOR the second time within four months the Protestant Episcopal Church in the United States has been called upon to elect a presiding bishop. As successor to the late Bishop Charles P. Anderson, the house of bishops, meeting in St. Bishop Perry James cathedral, Chicago, New Primate on Wednesday, March 26, chose the Rt. Rev. James De Wolf Perry, bishop of Rhode Island. On the seventh ballot Bishop Perry received 69 of the 84 votes cast. The election of Bishop Perry is regarded as a victory for both the younger and the more liberal group in the church. Bishop Perry is 59 years old and so is regarded as one of the younger bishops who might be considered as eligible for this high office. He is said to represent the "broad" churchmanship of Phillips Brooks and William Lawrence, both of whom, in their time, were Massachusetts bishops. His leadership in the recent reorganization of the national council brought him into prominence. He is known for his zealous advocacy of church union, having served as vice-president and chairman of the executive committee of the Episcopal commission of the World conference on faith and order which sponsored the Lausanne conference in 1927. He is also active in the departments of religious education and social service of the Federal council. Bishop Perry is a member of an old American family, the same that produced Commodore Perry. His great-great-grandfather served on Washington's staff in the Revolutionary war.

A Clinic for Chicago's Ills

The social scientists have been called by the Adult Education council to prescribe for Chicago's ills. Three have already made their diagnosis and proposed remedies; three others will attack the same problem at the Chicago forum in the Adelphi theater on Sunday afternoon, April 7. The three social scientists who already have spoken are Prof. Jerome G. Kerwin, of the department of political science; Prof. Charles H. Judd, dean of the school of education; and Prof. Benjamin M. Squires, labor economist; all of the University of Chicago. Dr. Kerwin diagnosed the chaotic condition of government in the metropolitan area as due to the "cumbersome, outworn, and non-understandable governmental structure" under which we operate. He recommended unification of the city of Chicago and Cook county in so far as there are common services to be administered, simplification of governmental structure, and home rule. Prof. Judd, dealing with the public schools, called for a pretty complete reorganization of the administration of education, beginning with "a school board detached from the city hall." Prof. Squires, prescribing for industrial and employment maladjustments, pro-

posed "a continuous human audit or inventory of labor," improved employment exchanges, job analysis, supplemented with vocational guidance and training, selective immigration, unemployment insurance, new wage standards "compatible with citizenship needs," and "the right of labor to organize for collective action." Speakers announced for the April 7th meeting are Andrew A. Bruce, professor in Northwestern university law school; Clifford R. Shaw of the Institute of juvenile delinquency; and Professor A. E. Haydon, author of the much discussed recent book, "The Quest of the Ages," and professor of the history of religion at the University of Chicago. In the Sunday lying between these two meetings, March 30, Senator George Wharton Pepper and Mr. Salmon O. Levinson debate the question of America's adherence to the world court.

* * *

Dr. Stone Resigns Pastorate of Fourth Presbyterian Church

Dr. John Timothy Stone, for 21 years pastor of Fourth Presbyterian church, tendered his resignation to the church last Sunday morning, March 23, in order that he might give his entire time to his work as president of the Presbyterian theological seminary. In presenting his resignation Dr. Stone pointed out that his co-pastor, Dr. Harrison Ray Anderson, was naturally fitted "to carry on successfully the full leadership of the church." Dr. Stone advises me that the statement made in my correspondence a couple of weeks ago, copied from a press report, to the effect that Presbyterian seminary would change its name to Lane seminary foundation, is incorrect. Dr. Stone's statement is that "the directors of Lane theological seminary, Cincinnati, have voted to merge with Presbyterian theological seminary; the report was erroneous as to any change of name, but the traditions of Lane seminary, however, will be preserved under this merger."

* * *

And So Forth

The first state interracial conference in Illinois was held in the central Y. M. C. A., Chicago, March 24-25. The attendance was excellent. In the opinion of Alonzo Thayer, of the Chicago urban league, as expressed in an address at the conference, Chicago has made greater progress toward solving the race problem than any other city in the United States. . . . Final reports on the Kernahan visitation evangelistic campaign compel me to deflate the figures on church accessions given in my last letter. Approximately 15,000 new members were gained by the 200 churches participating. All the pastors with whom I have spoken, however, are sure that the momentum gained in this campaign will continue over Easter, and that there will be large numbers of additional members gained before the holiday.

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ceived a call to the pastorate of First Presbyterian church, Santa Monica, Cal., announces that he will remain in Oak Park, where he has already served for ten years.

Bishop Cranston Is Still Active at 90

Bishop Earl Cranston, long a leader in the Methodist church, now lives in Cincinnati, and frequently attends meetings of

Correspondence from Southern California

San Diego, California, March 28.

HERE'S a news item for the antiquarian of 2030 A. D. that will give him a cross section of American civilization in 1930: March 26, 1930, the Breakfast club of Los Angeles had a galaxy of celebrities as special guests, among "Hands Across the Creeds" them being Father Michael O'Flannigan, Catholic orator and one time acting president of the republic of Ireland, whose picture appeared the next day in a local news sheet as shaking hands with Dr. John Morehead, the organizer and first president of the world conference of the Lutheran church, the largest Protestant organization in existence, embracing eighty-one million communicants. The reporter characterizes this as "Hands across the creeds." Then George M. Reynolds, Chicago banker, boosted the boosting of southern California, and one of the war lords of Russia, the grand duke Alexander, made a special plea for a more spiritual education of mankind. Then the supreme attraction came, like the best of the wine, at the last of the feast, when they introduced the erstwhile mine prospector, George Fischer of Butte, Montana, who, on a two dollar lottery ticket, won the \$51,750 Agua Caliente handicap sweepstakes prize the previous Sunday. Of course, it is not to be presumed that the Breakfast club was trying to bestow an ecclesiastical benediction upon Sunday horseracing or upon western gambling, by bringing all these celebrities together at one time. At any rate, our luncheon clubs afford some valuable suggestions for overworked pastors who seek to entice jaded modernists to their popular Sunday evening services.

Three Faiths Meet in Religious Parley

Someone has said recently, that it is on the frontier of fellowship that the new insights of religion will begin to emerge. "In the common councils of Catholics, Protestants and Jews, in the interpretation of races and nations, in the deeper sharing of experience by the sexes, in the mingling of intellectual and industrial groups, we have the growing points of our contemporary spiritual life." For the fifth time in the history of southern California, representatives of the Protestant, Catholic and Jewish faiths joined together in a religious parley. The conference took place during the week-end of March 14 and 15, and both by the number participating and the interest shown, it must be written down a

success. Dr. Jesse L. Corley, director of religious education for the Methodist John R. Lyons, minister of education at Claremont community church, were responsible for the program, which was church of southern California, and Rev. sponsored by the California congress of religious education and the southern California branch of the Religious Education association. The subject chosen for the conference was "Education in a Period of Rapidly Changing Customs and Standards of Conduct." Among the noted visitors were Dr. George A. Coe, dean of religious educators of America; Dr. Joseph M. Artman, general secretary of the Religious Education association; Dr. Thomas K. Gorman, editor of the Tidings, Catholic journal; Rabbi M. H. Dubin of Los Angeles; Prof. A. A. Douglas, department of education, Claremont colleges; Pres. C. T. Cheverton, California Christian college. The utmost cordiality and frankness prevailed throughout the sessions, and even where there were theological differences and traditional prejudices, mutual respect was shown. No attempt was made to drag the delegates into any one solution of any problem, but there seemed to prevail a general agreement that the child is the measure of all things, and that human personality is the test by which all policies, institutions and ideals are to be measured. These get-togethers of religious leaders are exceedingly significant, especially when we keep in mind that even in this California country, where the principle of comity finds so many striking illustrations, we have within a short distance of the place where this conference was held, a little community of between two and three thousand population seeking to support seventeen struggling churches!

And So Forth

Miss Florence M. Chaffee and Rev. Dr. John M. McInnis, the latter until recently dean of the Bible institute of Los Angeles, are cooperating with the International council of religious education in teaching training work in southern California, and will help to conduct teacher training institutes in various communities. Dr. McInnis has been selected as dean of the Pacific Palisades religious institute for the coming summer. This is a Methodist enterprise. . . . Dr. H. Paul Douglas, representing the commission on church surveys of the Rockefeller foundation, is in Los Angeles at the present time making a study of the latter city as to its social agencies, human welfare movements, and especially as to its church enterprises. Los Angeles is one of 16 of the leading cities of the country being subjected to this scientific survey. March 24, Dr. Douglas explained his plans and his methods to a largely attended meeting of the city church federation.

JAMES ALLEN GEISSINGER.

The MAKING of the CHRISTIAN MIND

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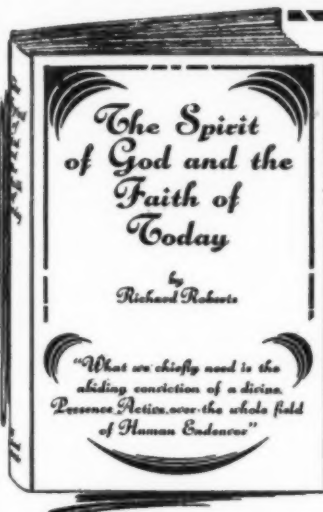


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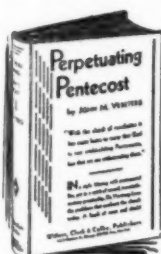
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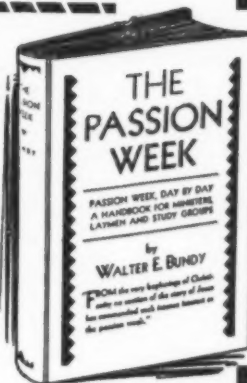
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By Neville S. Talbot. Says the Bishop of London: "I believe this book will help many sufferers to find a sure ground of hope in their dark days." (\$1.00)

Be Of Good Cheer

By W. P. G. McCormick. Here is the book for you to hand to your friend who has been bereaved or has suffered loss. It will add the note of joy to many a preacher's sermons at this season. (\$1.00)

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By Albert D. Belden. "Studies in Devotion." Those who are weary of doctrinal discussions are welcoming this book of real religion. Read the chapter on "The Art of Meditation." (\$1.50)

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By Peter Green, Canon of Manchester. Has the personality of Jesus become faded in your thought? This little volume will make Him again a companion for daily living. (\$1.25)

With and Without Christ

By Sadhu Sunder Singh. The most widely known Christian of all India tells what Christ has meant to him. For ministers, as illustrative material for sermons. For laymen, for personal reading. (\$1.50)

The Resurrection in Our Street

By George Stuart. Rich in illustration and inspiration. Has had a wide sale. (\$1.35)

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the church. He is reported as still "very active mentally, and far-seeing spiritually." Recently Bishop Cranston was the guest of honor at a banquet of the alumni of Ohio university, of which he is the oldest alumnus.

A Notable Achievement In Education

The most notable event in the spiritual life of southern California for the month of March is undoubtedly the opening and dedication of the University of California at Los Angeles. Three years ago, May 7, 1927, the first construction work was begun on this new university plant, which is under the general direction of the board of regents of California university. The buildings now erected—Royce hall, costing approximately \$1,200,000, the library, the

chemistry building, the physics-biology building, and the education building—represent an outlay of \$6,500,000. Mrs. William G. Kerckhoff has given \$850,000 for the construction and furnishing of the Kerckhoff union, which will be a student club center for the whole student body. Miss Myra Hershey has given \$100,000 to the university as a loan fund for needy students and \$300,000 for a women's dormitory. The university received from the state by a bond issue November, 1926, in addition to its site and private gifts, \$6,000,000, and its directors are rapidly building in the most exclusive residential section of Los Angeles one of the greatest university centers to be found anywhere in America. The architecture is generally Italian romanesque, earlier Italian renaissance

BRITISH TABLE TALK

(Continued from page 468)

cational program which might lead to the elimination of the drink traffic from the national life. The president of the council, Mr. Sharp, laid down some positive "affirmation" for the free churches: "(1) Clearly and distinctly we affirm our place in Christ's Holy Catholic and Apostolic church. (2) We affirm that in the Church of Jesus there is but one sole and supreme Head, and that is our Lord himself. (3) We affirm the absolute authority, and the sole sufficiency of a spiritual conception of religion. (4) We affirm that a spiritual religion will always manifest itself in movements of moral and social reform." Much of the time of the council was given to the detailed affirmations of the churches which are united upon its platform—Presbyterians, Congregationalists and others had their turn.

* * *

Business Men for The Church

On Sunday morning nine London business men, civil servants, schoolmasters and clerks, were ordained by the bishop of Stepney at Christ church, Spitalfields. The rector of that church has trained these men while they continued their business life. Three nights a week they gave to study. All were over 27 years of age. For two or three years they were coached before they took their examination. It is a new and very encouraging experiment. For one thing, it is cheering to learn of nine men willing to throw up their vocations—most of them at a financial sacrifice. When the project was first initiated, there were more than 300 applicants. The method is not intended to make the way into the ministry easy, but it will be one of the good results of the shortage of clergy if the service of such men as these nine are made available for the church. They will bring a new experience into the service of the church of England. Other churches might take note.

And So Forth

When the British association holds its centenary in London next year, the president will be General Smuts. Since 1831, when it was formed, it has never met in London. In 1894 Lord Salisbury was president; in 1904 Lord Balfour; but the presidents have been as a rule scientists pure and simple, and not scientific statesmen. . . . The committee appointed to report on the proposal to make a channel tunnel between England and France has reported in favor of the proposal, but does not recommend the expenditure of public funds upon it. The cost is put down at 25 million pounds. . . . "I register anew," writes Mrs. Snowden, the wife of the chancellor of the exchequer, "my everlasting gratitude that I should have been led through happy circumstances to be possessed of the passion of humanity; and were another life offered to me, I would travel the same road with the same companion."

EDWARD SHILLITO.

BOOKS RECEIVED

The Unrealists, by Harvey Wickham. Lincoln MacVeagh, \$3.50.
The Armor of Light, by Tracy D. Mygatt and Frances Witherspoon. Holt, \$2.00.
Rice, by Louise Jordan Miln. Stokes, \$2.00.
The Utopia of Unity, by Jay S. Stowell. Revell, \$1.25.
Easy Street, by Roger W. Babson. Revell, \$1.00.
The Fine Art of Motherhood, by Ella Broadus Robertson. Revell, \$1.50.
Tithing for Juniors, by A. T. Robinson. Revell, \$1.00.
Perpetuating Pentecost, by John M. Versteeg. Willett, Clark & Colby, \$2.00.
The Goodly Fellowship of the Prophets, by W. Mackintosh Mackay. Richard R. Smith, The House Mother, by Frank Owen. Lantern Press, \$2.00.
The Wind that Tramps the World, by Frank Owen. Lantern Press, \$1.50.
The Sceptical Biologist, by Joseph Needham. Norton, \$3.00.
Revitalizing Religion, by Albert Edward Day. Abingdon, \$1.25.
Answers to Everyday Questions, by S. Parkes Cadman. Abingdon, \$3.00.
As He Journeyed, by William D. Murray. Association Press.
A People's Book of Saints, by J. Alick Bouquet. Longmans, \$2.75.
India on the March, by Alden H. Clark. Missionary Education Movement, \$1.00.
Between the Americas, by Jay S. Stowell. Missionary Education Movement, \$1.00.
Freedom, a Story of Young India, by Wethly Honsinger Fisher. Friendship Press, \$3.85.
Painted Veils, by James Huneker. Modern Library, \$95.
The Plays of Anton Tchekov, translated by Constance Garnett. Modern Library, \$95.

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sance and Spanish romanesque. Among the distinguished speakers at the dedication service were John Dewey, the philosopher; George E. Vincent of the Rockefel-

ler foundation; Dr. Arthur H. Compton, department of physics of the University of Chicago; Prof. Adam Blythe Webster of the University of St. Andrews; and Sir

J. Arthur Thomson, author of "The Outline of Science" and also professor of natural history at the University of Aberdeen.

Special Correspondence on Japan

JAPAN'S nation-wide evangelistic movement for a million souls continues to gain momentum. It is now supported by all the denominations cooperating in the National Christian council and by others

The Kingdom of God Movement besides. Every possible medium of publicity is being utilized to carry the message throughout the empire: the national press, denominational publications, the Kingdom of God weekly, posters, movies, radio, postcards, and the ubiquitous Japanese towel which, when printed with some advertising, is carried and used in a hundred ways by all classes. The national distributors of mentholatum, being a Christian company, have permitted the insertion of an attractive leaflet in each package of the famous product, urging all who are interested in Christianity to communicate with the movement headquarters; thousands of inquiries are said to be coming in. Both the British and American Bible societies have issued special volumes of the New Testament complete, to sell for ten sen (five cents) and a million copies will soon be in circulation. A nation-wide contest will soon be conducted for a campaign song whose haunting melody and inspiring words will ring from end to end of the land.

Kagawa Leads City and Industrial Program

The movement has naturally divided itself into two phases, urban and rural, for which differing techniques are required. For the cities, Mr. Kagawa is advising concentration upon communities which are not dominated by capitalistic and industrial overlords. Communities where government-owned factories or public utilities furnish largest employment are found to offer the best opportunities for evangelism. Next come the centers of free capitalistic competition. The places most difficult to christianize are those controlled by private companies which will permit only a type of preaching which emphasizes the old Japanese principle of "loyalty," a doctrine used by the privileged classes today solely to sanctify the status quo. As a social remedy complementing the Christian message, and as proof of the churches' genuine interest in the masses, Mr. Kagawa continues to stress the importance of organizing laborers' cooperative societies, guilds, trade schools, mutual aid and insurance societies, etc. To demonstrate what he means he has just pushed through the city assembly of Tokyo a measure providing unemployment insurance, to the funds for which labor, capital, and the city will contribute regularly. This system will guarantee its members, following three days of unemployment, seventy sen (35 cents) a day for the next three days, this to be followed by no stipend for three days, then three days more of pay, and so on until the man finds a job again, the alternating three-day-pay three-day-no-pay

scheme being calculated to stimulate one to secure employment again as soon as possible. This most progressive piece of legislation went into effect in Tokyo in December, and many are eagerly following its operation and consequences.

Rural Work Under Sugiyama

In the field of practical evangelism in country districts, the principal figure today is Dr. Motojiro Sugiyama, a Christian organizer of the peasants for mutual relief and political self-expression. Sugiyama's advice on rural matters is being increasingly solicited by the "Kingdom of God" forces, a fact which indicates that the churches are willing now to concern themselves with the social and economic, as well as with the spiritual ills of the farmers. Seventy per cent of Japan's farm land is owned by absentee landlords who, according to Sugiyama, take an average of 55 per cent of the tenants' produce as rent, the tenant furnishing all labor, implements, fertilizers, and seed. Here again the need is for education, i.e., for peasant agricultural and gospel schools which shall strive to meet in a constructive way the needs growing out of these deplorable rural conditions.

Social Vice on the Defensive

Speaking of social movements, the brothel-keepers of Japan are getting alarmed, and are pamphletizing their legislative representatives to "preserve the traits and beauties of Old Japan." In Shinshu, one of the central regions of Japan, a motor truck was needed to carry to the provincial offices the 60,000 signatures in 60 volumes petitioning the legislature to abolish the licensed vice system. One by one the prefectures are voting to cancel all licenses at expiration. To appreciate what all this means to Japan one needs to be reminded that there are more women involved in this form of slavery

than the number of girls in the high schools and colleges of the land.

New Episcopal Hospital And Nursing Center

On March 26 the corner-stone was laid for the first unit of the new St. Luke's International hospital in Tokyo. This is a joint Japanese-American enterprise under the supervision of the Episcopal church, and one of the very few medical missionary institutions in Japan. To its realization, the emperor contributed \$20,000. When completed, the hospital will have accommodations for 1,500 patients, and will include a college for nurses, a public health department, and a clinic for the care of the 12,000 school children and 130,000 residents in the Kyobashi quarter of Tokyo. Prince and Princess Chichibu and many other dignitaries of church and state were present at the corner-stone ceremony.

And So Forth

Of the male population given the franchise in Japan two years ago, over 90 per cent voted in the recent national elections, perhaps the highest percentage that have ever responded to the responsibilities of universal male suffrage in any nation in the world. It must be remembered that Japan, thanks to her excellent educational system, is now 97 per cent literate. . . . Canon Streeter on a recent visit addressed the faculty and students of Tokyo Imperial university on the need for a world-affirming rather than a world-denying religion, a body-blow to Buddhist philosophy in its own stronghold. . . . The 350 visiting delegates to the World's Engineering congress held recently in Tokyo are all back at their respective homes and with few exceptions, according to Elmer T. Sperry, chairman of the American delegation, are astonished at the accomplishments of the Japanese in the field of technical science, as well as in the art of hospitality.

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By **Walter E. Bundy** *Professor of English Bible in DePauw University*

Dr. Bundy, who has been teaching English Bible in DePauw University since 1919, and is the author of "The Psychic Health of Jesus," "The Religion of Jesus" and "Our Recovery of Jesus," is well able to produce a scholarly work on "The Passion Week," which, as Professor Bundy indicates, has commanded more intense interest than any other section of the story of the Master. His new volume presents a critical study of the day-by-day events of Passion Week, with an interpretation of these events. His chief aim is "to apprehend and appreciate the human, dramatic and religious elements that have gone into the making of the story." The whole account is moving, engaging, full of action and interest, tense in its emotions and tragic in its events.

Every minister who is ambitious to possess himself of the facts of the story of Passion week, every layman student of the Bible, should have this volume at hand for special study, in connection with his Bible, at this season. At the beginning of each chapter there is a clear and orderly outline of the Gospel passages which should be read and studied in connection with the running comments here presented. (\$2.00)

Other Current Books that are Eliciting Wide Interest

Perpetuating Pentecost

By John M. Versteeg

Of the books published to date on Pentecost, this book of Dr. Versteeg most successfully gathers up the values of Pentecost and makes them live again for the Church of today. "What we need is not to have Pentecost rationalized, but realized." (\$2.00)

The Foolishness of Preaching

By Ernest Fremont Tittle

Dr. Tittle is being characterized as the greatest preacher of midwest America. He has selected what he considers his best sermons. A special section of Lenten sermons. (\$2.00)

We Believe in Prayer

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Expresses the deepest thought on this subject by such leaders as Bishop McConnell, Fort Newton, Gandhi and 100 others. (\$1.50)

Social Sources of Denominationalism

By H. Richard Niebuhr

The thesis is that the denominations have arisen out of social conditions. The first real history of the churches, according to Dr. C. C. Morrison. (\$2.50)

The Bible Thru the Centuries

By Herbert L. Willett

Encyclopedic in its contents, intensely interesting in every chapter. If you want to have at hand all the essential information about the book of books, this is your volume. (\$3.00)

The New Preaching

By Joseph Fort Newton

Unless all signs fail, says the author, we are on the eve of a new era of all-pervading religious faith, which will bring "a new race of great preachers." (\$2.00)

Mahatma Gandhi's Ideas

By C. F. Andrews

Gandhi's leadership toward the independence of India makes it necessary for one to understand just what it is that Gandhi stands for. Dr. Andrews is intimately associated with the great leader. (\$3.00)

Poems of Justice

Compiled by Thomas Curtis Clark

Ministers have learned that it is possible to drive a sermon-thought home by a striking poem as in no other way. This volume contains 350 great poems of brotherhood. It is being widely reviewed as a God-send for an age which is trying to find its way out of social confusion. (\$2.50)

The Outline of History

By H. G. Wells

The thousands who have not read this book because of its original \$10 price, are seizing upon this world history, which tells the story from star-dust to the post-war period of history. (\$1.00)

If I Had One Sermon to Preach on Immortality

William L. Stidger, Editor

Sermons for the times—by Shannon, Jefferson, Norwood, Hough, Newton, Fosdick, etc., etc. The most inspiring Easter volume available. (\$2.50)

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By Richard Roberts

What we chiefly need, holds Dr. Roberts, is an abiding conviction of a Divine Presence which is active over the whole field of life. This Presence is at hand to help our infirmities, to reinforce our powers, to kindle vision, to bring us at last to the stature of the fulness of Christ. This book is no misty, treatise but a glowing, vital volume. (\$2.00)

Rise of American Civilization

By C. A. and M. R. Beard

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ISSUE 16